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FUTURE PROBATION :

IS THAT AWAITING ANY OF THE UNRIGHTEOUS ?

BY

WILLIAM GLEN MONCRIEFF,

LONDON, ONTARIO,

AUTHOR OF

"Man's only Hope of Immortality." "Sodom ; or Another Opportunity," etc., etc.

And Micaiah said, as the Lord liveth, even what my God saith,
that will I speak,—2 Chronicles, xviii., 13.

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PREFATORY.

On publishing 'Sodom; or Another Opportunity,' in 1884, I concluded that my part in this controversy had been discharged, and, judging from valued testimonies, not altogether without beneficial results. The article, or manifesto, examined at great length in the following pages, appeared in the second year following, and I laid it aside carefully, intending, if there seemed any need for more to be written by me, to employ it as a suitable ground work for a yet more comprehensive refutation of the two theories, the one described by many of its patrons in language beneath a refined standard, as 'A Second Chance,' the other usually known as 'The Larger Hope.' Various reasons, which need not be detailed here, led me many months ago to resume the service which I had thought was completed, so far as my pen was concerned, when the discourse referred to above was submitted to the public. This work, on a wider scale than the former one, has been composed with great anxiety, and many a long hour was spent in its preparation. My wish has been to deal fairly with the article subjected to formal criticism, and to try its averments by the authoritative

standard of religious truth—the Word of God; and I sincerely trust that in both respects my efforts have been in accord with honorable debate, and the momentous questions under discussion.

Necessarily the teaching of Scripture as it bears on the future of our family has been in its entirety before my thoughts in view of writing, and while composing this pamphlet, and the conviction formed in my mind long ago, has been confirmed and strengthened, that human destiny hereafter depends, not upon what men may do in a hereafter, but upon what they do while here, or in the present life.

To facilitate reference, the paragraphs, or sections, in this work are numbered consecutively, except those in Part Second, which, as it consists mainly of brief quotations from Holy Scripture, with comments on some of the verses, had to be excluded from such an arrangement.

THE AUTHOR.

LONDON, ONT., April, 1891.

PART FIRST.

THE EXPOSITION.

John v., 28—"The hour is coming, in the which all that are in the graves shall hear his voice," v. 29—"And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

"They that have done good."

1. That is, they who listened to the voice of the Son of Man, and obeyed it. Doing good, and not evil, was their moral habit and characteristic. Their immediate gain was precious—"He that heareth my word," according to v. 24, "and believeth on him that sent me hath everlasting life, and will not come into condemnation, but hath passed from death unto life." The future held a vast privilege and blessing in store for them.

They are to come forth "*unto the resurrection of life.*"

2. This is a peculiar expression, and to learn its full import we must look elsewhere. In the meantime let it be observed that resurrection being the antithesis, or destruction, of death, is in every instance necessarily a resurrection of life, or unto life. It is the restoration of life, whether for a brief or unlimited period. The phrase, "the resurrection of life," presupposes our acquaintance with other Divine teaching, where "life" is the subject of promise and eluci-

dation. Of "life" Jesus speaks very often, as every reader of the New Testament knows well. His hearers were familiar with his teaching on that point; in fact, it is the central topic which his love and mercy unfolded for the world's guidance. A few specimens of his utterances are all that is needed to confirm our statements. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," John iii., 16. "I am that bread of life"—"he that eateth me shall live by me," vi., 48, 57. "I give unto them ('my sheep,' x., 27) eternal life; and they shall never perish," v. 28. They who continue patiently well-doing, seeking for glory, honor and incorruption, are eventually to inherit, enter on, the possession of "eternal life," Rom. ii., 7. Now this "eternal life" is most exactly defined in that memorable answer which our Lord gave to the Sadducees. It is inherited by a resurrection out from among the dead ones imprisoned in the grave; "neither can they die any more: for they are equal unto"—on a par with—"the angels of God, being children of the resurrection;" that is, of the resurrection just specified—the one which removes its subjects *from among* the dead, Luke xx., 27-38.

3. While we have the new existence to be conferred on saints at their resurrection from among the dead often described merely as "life," without any adjective determining its immortal nature, we need not wonder long why such a mode of speech, or instruction, is so common in Scripture. A life that is limited is in an easily

recognized sense from first to last a dying. Death, the climax of such being, is in the western horizon, however distant it may be. Every breath inhaled is one breath less in the number of inspirations to be drawn; every heart-throb is one throb less in the total series the organism is capable of executing. Of course, in a fatal accident the last crisis is hurried on before its natural time; but death, the destiny of each child of man, would have arrived in a few short years at the farthest. Compared to an eternal duration, the longest human life is like a needle point compared to infinite space, or a moment in limitless duration. Our natural life may therefore be described as "a vapour, that appeareth for a little time and then vanisheth away." The "eternal" order of life is indeed the only one worthy of the name; and hence the language so common in the New Testament takes this simple and unqualified form: "He that hath the Son hath life, and he that hath not the Son of God hath not life;" "ye will not come to me that ye might have life;" "these are written—that believing ye might have life through his name;" and in the passage under analysis—"they that have done good unto the resurrection of life." To which we must add this most blessed announcement as a crowning of them all—"When Christ, who is our life, shall appear (or be manifested) then shall ye also appear with him in glory," Col. iii., 4.

"They that have done evil, unto the resurrection of damnation" ("judgment," R. V).

4. It seems proper here to remark that

these two predictions will not necessarily be fulfilled at the same date, though standing side by side in our Lord's memorable discourse, just as if they really were to happen simultaneously, or in close succession. Long ages, however, may, and likely will, separate the one from the other, but we are acquainted with no method whereby the interval can be measured. The resurrection of the righteous brings its subjects out from among the dead, as is illustrated in the 4th chapter of I. Thes.; those not in Christ, "the unjust,"—"they that have done evil" in their life-time, being left to slumber on, it may be to the end of the millennial reign and marvels, at least. These, however, are verities, that when the time fixed in the councils of Heaven arrives, they—the unjust—are to reappear as living men; and that the Lord Jesus is the mighty agent whose voice summons them from the dust.

5. The subjects of this resurrection are those "who have done evil;" that is, refused to hear the "voice" referred to above, and remained of necessity in their natural, unsaved, or sinful—sin-doing—state. Evil, or sin-doing, was their moral characteristic; the opposite of those who had done good, as already explained.

6. The evil-doers come forth to the resurrection of damnation, or judgment, as the Revision translates. This means, according to what may be called the accepted and historic meaning, they rise up to be condemned or damned, the latter word being perfectly equivalent to the former, though it has somehow contracted a

more disagreeable sound in modern ears, likely because it is so often heard in profane swearing. What they are to be condemned to undergo is best explained by such expressions as these—"The wages of sin is death," Rom. vi., 23; and "as many as have sinned without law (or a Divine revelation) shall also perish without law: and as many as have sinned in the law (having had a Divine revelation) shall be judged by the law"—involving the idea that they will also perish like the former class, ii., 12. What the impenitent evil-doers meet presents a vivid and dismal contrast to the lot of the righteous. The scene in which the righteous appear is illumined with Divine approval, and the sublimest anticipations; the other, in which the evil-doers present themselves, is enveloped in gloom of the blackest shade. Not one explicit hint, thin as a hair line, is given that hope has a ray of comfort for them; that the stern doom-record might in some way be softened, and a better morning rise on their future, than the language of the world's pre-destined Judge would seem to betoken. In truth, the doom-words before us seem and sound parallel to the terms employed in another kindred prophetic disclosure—"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world;"—"Then shall he say also unto them on the left hand, Depart from me, ye cursed (ordained to perish), into everlasting fire, prepared for the devil and his angels," Matt. xxv., 34, 41.

7. It seems unnecessary to add, that the evil-doers—"the unjust"—re-appear in a form of being identical with what they had when death overtook them; that is, as mortal creatures. The righteous—"the just"—are endowed at the moment of their resurrection with a superior form of human existence. They are now "immortal" and "incorruptible." They have lost the physical, or animal, order of being, and appear in that wonderful, and, to us in our present state, mysterious order, or transformation, or sublimation of humanity, called the "spiritual" (I. Cor. xv., 44), which places them on an equality with the unfallen angels, and fits them to inherit the kingdom of God, v. 50.

8. Not merely do the unjust come forth physically as they were prior to death, but morally and spiritually identical with their former selves; in other words, men out of Christ—natural and irregenerate. Those under the Gospel had an opportunity to determine for themselves whether they should have part in the "resurrection of life," or in that of condemnation. Rise they must either in the one classification or the other. By loving the Lord Jesus, the "just" served themselves heirs of the "better resurrection;" by not accepting him as their Saviour, the "unjust" are held to have made choice of the resurrection ordained for the irregenerate and unholy. No wrong is done the evil-doers in recalling them to conscious existence, of which purpose they were forewarned by him who is ordained to be the Judge of the human race. God sent his Son to confer on them eter-

nal life—was that a wrong, even though their refusal of the priceless boon, involved them in heinous and aggravated guilt? The great Father, whose name is love, meant to accomplish their everlasting weal, and their perverseness alone frustrated his aim, and burdened their souls with ingratitude for which not the faintest apology can be devised. God has been the true, the generous, the pitying friend of man, while, alas! poor man has ever been his own worst enemy.

THE NEW THEOLOGY.

9. Such are the ideas as to the final destiny of the impenitent which the most of us have long entertained, reckoning them indeed clearly indicated in the verse, and in many other portions of holy writ. But according to somewhat recent developments we have been hasty in our conclusions, and far from apprehending the plans of Divine mercy towards our race, to be unfolded in the great future, when all the ill-doers shall, after their resurrection, have a "fair chance," as the new and not very reverent, indeed, somewhat "free and easy," gospel occasionally expresses itself, by being placed in remediable conditions capable of drawing them powerfully to the ways and delights of penitential obedience.

10. The resurrection of "judgment," we are to understand, is the "deliverance of the unjust from the death penalty incurred by the sins of this life" (p. 151); by resurrection "they are compelled to begin it (life) over again and, per-

haps, far down in the scale" (p. 153); the unjust, in their resurrected state, "continue under judgment. But as this brings to men now corrective discipline, we may infer that this will be its character and issue in the life to come" (p. 154); "it (resurrection of judgment) is to all its subjects a recovery and a boon. It gives them another standing and opportunity in life. It brings them within the sphere of those gracious operations of God of which the resurrection of Christ is the centre" (p. 154, 155); "we regard the resurrection of judgment as a prelude to an administration, both gracious and corrective over the multitudes of mankind who, in this life, were ignorant of God, or shut up in unbelief" (p. 156); "it (the resurrection of judgment) must issue in the case of all who prove incorrigible under this discipline in a second death" (p. 157).*

11. According to the latest exposition of the statement engaging our thought, in fact, of one word, just one word in it, what seemed a lurid thunder cloud, about to discharge its bolts of ruin, becomes an enchanting morning dawn of promise, that to each of the unapproved may ripen into eternal day, with its physical exaltations and perpetual bliss. The Judge's throne, in the morning light, breathes forth its delectable Memnonian strains of hope and peace to regale the unfortunates. Such a thing as the

* From the "Resurrection of Judgment," an article in "Words of Reconciliation," May, 1886.

N. B.—All extracts in the succeeding pages are from the same article, unless they are credited to a different source.

groans of wretchedness, and the dark flag of doom afflicts no ear and appalls no vision in the long range of the guilty just evoked from the tomb. That word of potent cheer is "judgment," in the Revision, about which we shall have, sooner or latter, to trouble the reader with extended remarks, so that he may be able to estimate the liberty taken with it so as to compel it to uphold a theory that seems to be perilous in its range and influence in a world where men have ever welcomed delusions rather than the simple, though often terrible warnings of inspired truth.

12. In order that the very truth may be reached on a momentous question such as the one before us, "the resurrection of judgment," it is imperative on every devout investigator that he shall lay aside all suppositions, all traditions, all theoretical prepossessions, all emotional predilections, and advance with an open mind to inquire at the sacred oracle. The more perfectly the scientific mind is ours, the more success in reaching the inspired idea is likely to repay our efforts. Searching out what is addressed to faith is not a work of imagination, or conjecture, but of fair and anxious study of Scripture—our unerring guide and instructor in sacred things. Holding the authority of the Bible to be final on points manifestly beyond the reach of man's unaided faculties, we are bound to examine what is in the record very thoughtfully, and, setting aside all prejudice, to accept its decisions with a docile, thankful spirit. It is in no sense our province to deter-

mine, apart from Scripture, what God in any case will do, or ought to do, or probably will do. The simple question is, what does the Supreme Judge say he has done, or will do in any particular case. When he is silent, our duty is to be silent likewise. When he acts, or when he reveals what he intends to do, we are bound to believe it is right, and best, and altogether worthy of his character, even when he delivers no explanations of what he has done, or when he makes known what he has resolved to execute. Our faith, if holy reverence dwells in our hearts, will be: "Righteousness and judgment are the foundation of thy throne." The ultimate test is not what we deem proper, not what we deem likely to be wrought in any case, but what the revelation plainly intimates as his intention to do. The moment we assume and assert what ought to be done, or what seems proper to be done, we begin to judge God, instead of listening to a statement of his purposes in a lowly and devout frame of mind. Inquiring patiently, and without presuppositions, or theories at nature, has gained for natural science its magnificent triumphs, which are also conspicuously profitable to man; and if in a like temper we approach the written oracles we may expect that truth will reward our patient, self-denying studies. The heavenly testimony was given because it was of moment for furthering our spiritual illumination; and if it must be arraigned at the bar of human reason; in other words, if men are to estimate its worth, and unceremoniously wave aside what-

ever does not meet their approval, they had better have the courage to disown the holy records at once, and evolve from the shallows or depths of their own consciousness a new Bible to suit their taste.

13. Nothing is so common, to give a definite illustration of the course we have just explained, as to misuse the glorious certainties that God is mercy and that God is love. Punishment, especially in its dreadful forms, is, according to some bold spirits, not to be thought of, in connection with the Divine governmental procedure. Merciful he is, yet destroyed he not the old world with a flood? Merciful he is, yet consumed he not Sodom and Gomorrah in a deluge of flaming brimstone? In the Red Sea, though he is merciful, the oppressors of his chosen people sank like lead in the mighty waters, which he employed to accomplish his penal retribution. Those are instances of signal and direful vengeance which no sophistry can obliterate or divest of their terrors. Yes, while the Lord in heaven is merciful, he is also righteous, and it would be as impious to annihilate the one attribute as the other. When he rides forth with the elements of ruin and even of intense agonies in his hand, we may look on perplexed at the mystery of his courses, but depend on it he is acting in harmony with what is absolutely right, and preserving untarnished the splendor of his awful name. 'Tis ours, let it be repeated, to adore even when we cannot understand; to trust the Great Parent and Ruler of the Universe in gloom when deepest, as when his doings

are manifested in transcendent light. "Shall not the Judge of all the earth do right?"

14. An error similar to the one just exposed is often made in reference to the Saviour of the world himself. God is merciful, but to cover up his justice under his mercy is to misrepresent his character, which is a wrong to himself and to all who are placed under his authority. The name of Jesus is tarnished by a kindred process. In pity for man he is a reflection, or image of him—his Father and his God—whom he revealed in his lessons, and life, and sufferings, and tears. But there was more than tender compassion for man in his wonderful character; there was intense hatred of sin, and no hesitation in announcing wrath as the fitting and inevitable portion of those who persist in disobedience to the requirements of godliness and universal charity. With manifest truth and wholesome candor, one has written:—"The wrath of God against sin was incarnate in Christ. It was he who denounced the hypocrisies of the Pharisee, laid bare the sins of society, stripped men of falsities, and pronounced woes on the heads of evil-doers. It was he who overthrew the tables of the extortionate money-changers, he who made a whip of small cords and drove them as thieves out of the temple. Any spirit which exalts love and forbearance out of their relation to justice and hatred of sin, is not the spirit of Christ. It is a weak and flabby sentimentalism without a body and without a soul."

15. One word more as to the proper method of discovering what the Everlasting God has

been pleased to make known as to his proceedings, and as to his intentions in the ages yet to be unrolled. The word is this:—Not to seize on some favorite text, or on any number of such texts, but to consider all the statements, or all the evidence, bearing on any momentous theme. The evidence may be either positive or negative; the negative having a two-fold character, first, a plain denial, as when it is written unbelievers “shall not see life;” or, second, silence, if silence there be, for instance, as to means and periods of extended duration after their resurrection for converting those who had been sinners against “law,” or conscience, including the light of reason and nature, or against both, such as the new doctrines or speculations as to futurity necessarily presuppose. Then and only from such passages and indications can the mind of God be surely discerned. All of which is a task involving patience and industry, but it is the only course of wisdom, reverence and safety.

16. It has already been stated that the author of the paper here commented on finds a resting place for his theory in the word “judgment” substituted in the New Version for “damnation,” or condemnation in the Old, which change we prefer not to criticise at this stage of our remarks. In the several extracts, his meaning of “judgment,” as it occurs in the phrase “resurrection of judgment,” needs no additional explanation. It imports not a trial as at an assize court, but an order of things in favor of the resurrected ill-doers, in which they are subjected to a course of salutary discipline, more

or less severe, that may happily result in their conversion and final elevation. We may be excused for repeating one of the quotations, so that our account of the new scheme may be confirmed in a manner brief, but quite satisfactory. "We regard the 'resurrection of judgment' as a prelude to an administration both gracious and corrective, over the multitude of mankind, who, in this life, were ignorant of God, or shut up in unbelief;" "shut up," we must suppose, "in unbelief" by their own voluntary rejection of the Gospel testimony.

17. Thus their post-resurrection existence is similar to that of the Jews, for example, which is described in the following lines:

"Nothing was more conspicuous in Israel's history than the judgments constantly visited upon them for their sins. The Lord must judge his people. And yet when they humbled themselves under his mighty hand, he repented himself for his servants when he saw their power gone, Lev. xxvi., 41, 45; Deut. xxxii., 36, 43. Then his judgments which seemed to be turned against them were made to be for them, and against the enemies who had brought them into their sad plight (p. 153, 154).

This, though not altogether incorrect, is a very imperfect account of the Lord's manner of dealing with the chosen tribes. Ignorant of the exact truth as to the governmental system they were under, one would suppose that the visitations laid on the disobedient among them were so tempered, that though they had occasionally rather disagreeable chastisements by mildew, or caterpillars, or locusts, or drought, or thievish invasions, or enforced exile from fatherland, for example, calculated to make them reflect

profitably on their waywardness, hopeless afflictions were unknown; in other words, their lives were spared, that peradventure they might yet honor the Lord by their contrition and improved behavior.

18. But the facts are different, and instead of reformatory discipline, the swift agents of wrath frequently mowed them down, sometimes by thousands at a time. In Numbers xi., 33, the history records:—"While the flesh (of the quails) was yet between their teeth, ere it was chewed, the wrath of the Lord was kindled against the people, and the Lord smote the people with a very great plague:" a rare species of reclaiming discipline, indeed. Of course, some might take warning, but what of the long ranks that were cut off by the fatal messenger? In another plague, according to the xvi chapter, v. 49, "they that died.....were fourteen thousand and seven hundred;" from the 35th verse of the same chapter, we learn "a fire came out from the Lord and consumed the two hundred and fifty men that offered incense;" it is written in II. Chron. xxi., 14, "Behold, with a great plague will the Lord smite thy people, and thy children, and thy wives." We repeat, some might profit by the warnings, but what of the numbers cut off by the agents of wrath? Those who most needed reformatory discipline were, as a rule, placed by the swift visitations beyond its reach. Their sinning was ended not by bringing them to repentance, but by summary execution, rendering it impossible for them to sin any longer. Their friends and neighbors who

were spared, and who, perhaps, had been better behaved, alone received what admonition the appalling incidents expressed.

19. These are but a sample of the Lord's dealings with his people, analogous to other terrific demonstrations of his displeasure, such as the Deluge, and the burning sulphurous tide that fell on the cities of the plain. They teach us that reformatory judgments—fatherly chastisements—are only part of his ways; and that while it may be convenient to overlook the summary and capital inflictions on record, when a favorite speculation is to be upheld, they demand from the impartial student of God's Word a candid representation when the method of his moral government happens to be described.

20. With apparently good warrant from those dreadful visitations, one might contend that the future and final outpouring of wrath is not obscurely fore-shadowed thereby. At any rate, the predicted penalty reserved for the finally godless and the vile, as Scriptures bearing on the point have been interpreted from time immemorial, seems to harmonize with the sudden and immeasurable judgments so often detailed in the Old Testament pages. Objections to an immediate and closing penalty dealt out to unholy men after their resurrection, would apply equally well to every such infliction imposed on the guilty who lived under the Jewish dispensation, and the order of things that preceded it. The truth is, in every case an epoch seems to arrive when what may be styled ex-

postulatory and reclaiming measures come to an end, and justice with its dread ministers enters upon the scene. We make no affirmations at present as to when the work of warning and entreaty will close, but should it terminate as life expires, a perfect analogy could be traced between it and the crushing and swift deeds of retribution so frequently narrated in the more ancient Bible history.

21. Moreover, on the supposition that the New Testament disclosures as to the fate of the impenitent are correctly explained by the prevailing theology, it cannot be denied that sinners under this dispensation have ample warnings as to the doom reserved for them; a concession in mercy that was not always made to transgressors in times of old, as any one can determine for himself by examining the events on record, of which a few instances have been given above, when signal wrath burst forth to destroy the impious and immoral without one word foretelling its immediate approach. The same remarks, by the way, are applicable to the end of Ananias and his wife, Sapphira (Acts v.), who were cut off without any special warning; an invisible executioner seized them in a moment, not the gentler hand of reforming discipline.

22. From the mere word itself, therefore, no inference can be drawn as to the character of any judgment, or judicial measure. It may be reformatory, or it may be simply, and perhaps instantaneously, destructive; examples of which need not be repeated here. The term "judgment" is thus discovered to be rather an indefinite

word, and calls for an examination of facts connected with the operation described by it, to settle its import in any special case. To affirm that in the phrase "resurrection of judgment," it describes purely moral influences combined with varied measures of discipline, less or more severe, designed to accomplish the equipment of the resurrected ill-doers in righteousness, which is attended with such blessed results, is a proceeding that cannot meet our approval. The motive may be good, yet the act is rash and dangerous—dangerous, as it may mislead transgressors, so many of them being on the lookout for encouragement to persist in sin, neglecting the great salvation urged on their acceptance now.

23. Since the word "judgment" is in itself no certain guide, then where are the simple, definite statements, where are the prophetic announcements relating to the renewed existence of evil-workers, that explain the action or define the meaning of the word? The article quoted from supplies not one, because the Bible contains no such statement, else, we may be sure, it would have been conspicuously displayed. A doctrine of such magnitude rests purely on a forced and far-fetched inference! Thus it is delivered:

24. "The unjust, in resurrection, continue under judgment. But as this brings to men now corrective discipline, we may *infer* that this will be its character and issue in the life to come." p. 154.

25. In ages past, as already shown, Heaven's judgments were not always to be described as "corrective discipline," the flood-destroyed an-

cient world being witness ; but though the penal facts are unfortunately thrust aside in the pages undergoing criticism, we entreat the reader to hold them steadily in mind. And while surveying the terrible God-revealing facts on record, the following sentence by an accomplished living writer may also wisely be taken into consideration as explanatory of their import and design: "The earlier revelation of God was predominantly a manifestation designed to impress on those to whom it was made his justice and unsparing abhorrence of transgression."

26. Even assuming that the Divine judgments have all along been simply corrective, as the writer apparently represents them, would that be a solid basis for such a vast conclusion as this—the post-resurrection life of the unholy will be indefinitely prolonged, and mighty efforts will be employed to win them, without exception, to submission and eternal life? No; that species of reasoning may impose on some readers, but it carries no demonstration. What! only an inference, one slim inference, to build a mighty structure of hope upon, if hope has any attraction for them—the unholy; hope for their friends, too, if hope has any balm for their anguished hearts, when those they may have loved intensely, after turning a deaf ear to all the entreaties of mercy, pass into the silence of the grave! We repeat, not one clear, positive statement appears in the Bible announcing to all generations that the post-resurrection life of the "unjust" will be marked by reclaiming discipline, with a conjoined prediction that, as a

rule, sooner or later, it will be triumphant over their unbelief and depraved natures.

27. Does it seem unreasonable to hold that if a period of such discipline as the writer holds out, were among the Eternal purposes, it would have been luminously revealed? Many things of far less moment are disclosed again and again in the prophetic pages, and in words easy to understand. It would be a fact in which the generations as they appear and pass could hardly fail to be interested, and of which they ought at any rate to be earnestly studious. It would afford another glimpse of God's arrangements as to the future, a subject otherwise veiled from mortal ken. But no voice discourses of the plan, if any such plan existed in the Infinite mind; no hand turns aside the veil that conceals the immense converting appliances to spring into action when the resurrecting fiat has brought back the ill-doers to the ranks of life and activity.

28. The occasion when the verse we are endeavoring to understand was spoken seems to have been a fitting opportunity to make known the hopeful, not hopeless, to say the least of it, aspect of their fate who awake among the "unjust." There is a sharp contrast between its two divisions. The first is radiant and sublime. For evil-workers the language sounds with a note of terror, apparently unrelieved with the feeblest suggestion excluding absolute despair. Surely had there been hope, some indication of it would have been thrown in when the words were uttered by the gracious Speaker.

But there is no hint that some beams of compassion would yet shine on their fortune; no intimation of another opportunity; no entreaty that they would profit by the ordeal they were about to undergo; no intimation that heaven would exult with joy over every one of them when they repented and turned into the paths of holiness. Such would have been like a star of promise bursting out unexpectedly on a dark and troubled night. But the doom is spoken, and not in words that bear consolation on their wings. It would be hard for them to find it even by a one-sided analysis of the term "judgment," and if by the help of imagination they might detect a faint, cheerful token, not a look from the Judge, not a word in his address encouraged them to place any value on their discovery. The silence on the matter is unmistakably impressive and significant. "Thinkest thou this, O man—that thou shalt escape the judgment of God"?—"If the righteous scarcely be saved, where shall the sinner and ungodly appear?"

29. Some 800 years before the death of Christ, a holy seer delivered this divine prophecy: "I will pour out my spirit upon all flesh, etc.; and it shall come to pass that whosoever shall call on the name of the Lord shall be saved," Joel ii., 28-32; Acts ii., 16-18. That, according to the Apostle Peter, had its commencement on the day of Pentecost, when, listening to his historical discourse, there were in every probability a large number who had joined in the most wicked cry: "Crucify him, crucify him!" A

blackest crime than the one consummated on Calvary was never perpetrated in this world. Yet, foreseeing it all and measuring its atrocity, the revelation by Joel was a burden of mercy, a song of hope for such red-handed criminals. The time for mercy was not over; and Peter opened up its treasures, that despair might not fasten on the consciously guilty, and rend them with its terrible claws. And if hope had comfort for such offenders, and if it was foretold long ages before they took part in the great crime, is it not inexplicable that not one direct and unambiguous word announces that the resurrected "unjust" would have time and encouragement to humble themselves in the dust, and employ salvation at last, if they should ever be constrained to humble themselves and to cry for pardon? According to the new hypothesis the resurrected unholy are as salvable as the murderers of Jesus Christ, and if so, why no Joel-like utterances bearing on their fortunes? What! no entreaty recorded on the columns of prophecy to echo, and in tones loud enough to reach the utmost limits of their doleful prison, or penitential boundaries, wherever they may be—no entreaty such as this:—"Come unto me all ye that labor and are heavy-laden, and I will give you rest?" The question is fair, and the only answer seems not hard to find.

30. Though there is not one explicit announcement of a remedial dispensation for the ill-doers after their resurrection, the author we are dealing with extracts a plea in its behalf

from certain prophetic disclosures relating to Messiah's benign influence yet to be put forth.

"It makes room . . for the fulfilment of great and precious promises to the human race, and to nations specifically mentioned as to be blessed, through the Christ and who are dead and gone. These promises must prove a nullity if there is no such room beyond death for God to make them good." p, 155.

31. The promises alluded to are of the richest import, and all devout Bible-students are acquainted with them, and bless God for them. Very early in the scriptural history of our race, the series commenced. To Abraham it was intimated by the Lord, "in (through?) thee shall all the families of the earth be blessed," Gen. xii., 3. It will readily be conceded that this was a prediction of the world's Saviour, who, as Son of Man, was to be born far down the line of the Patriarch's descendants; so we need spend no time in confirming this view, beyond merely quoting what the Apostle Peter said in his address, reported in Acts 3d. Chapter: "Ye are the children . . of the covenant which God made with our fathers, saying unto Abraham, and in thy seed shall all the kindreds of the earth be blessed. Unto you first, God having raised up his son Jesus, sent him to bless you, in turning away every one of you from his iniquities." In that beautiful Messianic psalm—the seventy-second—the writer speaks of a sovereign, earth's foreordained Benefactor, whose name is to endure forever, yea, as long as the sun; of whom it is also predicted:—"Men shall be blessed in him; all nations shall call him

blessed." And the song, reiterating the Abrahamic promise, went down the long centuries, now one pious minstrel, now another, rehearsing the wondrous tale; and it will be sung by his ransomed disciples till the time is fulfilled for his return from heaven to rule the planet whereon his blood was spilt. Then shall be realized what the Seer of Patmos described, as the grand spectacle appeared to him in vision:—"the seventh angel sounded; and there were great voices in heaven, saying:—the kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever." Rev. xi., 15.

32. Now, the author is not satisfied that the then existing sovereignties should be transferred, so far as Supreme authority over them is concerned, to the royal Christ, but all the squadrons of the "unjust" dead must sooner or later return to conscious being that they may pass under his sway, and peradventure in the end be blessed by him, with regenerated hearts, and, as an utterance of love, "call him blessed." This is quite intelligible, but there must be valid evidence in defence of the position, which evidence, however, is again not supplied. The author thinks they will be so treated; he cannot see how the prophecies already quoted can be accomplished unless they reappear for discipline and hope. But that is not reasoning—thinking the prediction cannot be actualized except in his way—thinking, however, is not proof, for one serious man's thinking to the contrary is just as admissible and potent as his own. Such proph-

ecies may be entirely accomplished, and no doubt will be thus accomplished in the future, and yet what he supposes to be implied in them may actually be excluded. A right we have to insist on more than assertion, more than conjecture, more than an inference, to guide our faith and expectation. Now what is essential to his plea is a distinct intimation that the resurrected ill-doers are to share in the future opportunities and blessings under Messiah ; that is, if their hearts will but open to the influence of grace divine. We can only deal with, only depend on, what God has in lucid terms announced in relation to his purposes, and it is at our peril to add to his Word, or to subtract one tittle from its perfect statements. The only passage in all the volume of Truth that represents what seems to be a summoning of the dead through all the ages, is that one in the twentieth chapter of the Revelation, and it certainly portrays before our mental vision something very different from what the writer argues for in his exposition: "And I saw the dead, small and great, stand before God ; and the books were opened ; and another book was opened, which is the book of life ; and the dead were judged out of those things which were written in the books, according to their works, (v. 12). And the sea gave up the dead that were in it ; and death and hell (Hades) delivered up the dead which were in them ; and they were judged every man according to their works (v. 13). And whosoever was not found written in the book of life, was cast into the lake of fire" (v. 15)—emblem of the

perdition in store for the impenitent ; if not, as is more likely, the very agent itself whereby the death-penalty is to be inflicted.

33. To us the predictions as to the nations over whom Messiah, the fountain of limitless blessing, is destined yet visibly to preside, refers to the Kingdoms and states then existing in the whole world ; and having no infallible guidance to enlarge the multitude of his subjects, we interpret the passages as charged with no more than they express. They speak of earth with the living beings on its surface, and to add to their number a multitude of resurrected ill-doers, having residence here or anywhere else in God's universe, is a liberty unsanctioned by one line of the inspired oracles. Should it be maintained still that the prophecies as to all nations being favored with blessings through our Lord Jesus Christ are then a manifest failure; we reply, such cannot be admitted, for there is no evidence that what is inferred is actually warranted by their terms. Till it is demonstrated that the new conception is really and necessarily embodied in their clauses there can be no proof of failure, even if the revived "unjust" have nothing but a fearful looking for of judgment, involving the loss of hope, nay, of conscious being itself. Again, we say, in matters awful like the one we are contemplating, furnish us with facts, not fancies, with clear, unambiguous averments from Scripture, not hypothetical deductions, not assumptions, to uphold a doctrine that else must be pronounced worthless as a dream.

34. It is somewhat remarkable that the arti-

cle should contend for an issue not warranted by the gracious promises referred to, and overlook the peculiar mode of speech in their composition that might be employed to uphold universalism, which the "fair chance" notion strikingly approximates. The wonder is that its patrons, dealing so freely with the Sacred oracles, could be satisfied with a conception so imperfect, when they might with a show of argument have contended for a much more comprehensive arrangement, in virtue of which the whole race must, when times are consummated, be regenerated and endowed with perennial blessedness.

35. What does the promise say? "In thy seed shall all the kindreds of the earth be blessed;" and, "Men shall be blessed in him: all nations shall call him blessed." Could anything be plainer? What can be more unlimited than "all?" Its circumference is wide enough to include those who have never died, and all the resurrected unholy, who, as we are taught by the new religious guides, at some after date shall be caused to re-appear beneath the sun for gracious ends. This view does away with every degree of uncertainty that confessedly attends the working of the remedial scheme; for even its sponsors allow that after all the moral experiment is not infallible, and consequently may fail to deliver a culprit, or patient, from the "second death."

36. It—the "all"—is something like a stone to rest upon, which is better than no stone in the hour of need. Assuredly there would be

great difficulties in upholding the universal success of the converting agencies, though the "all" by itself, has a wide embrace. It would need, of course, to be established beyond reasonable dispute, that the "all" in this instance is absolutely unlimited, for, as every one knows, the word often has a contracted force both in Scripture and in daily common speech, when it expresses merely the mass of human beings at any period, or the people in general. Obviously its import is restricted in the promise, "All shall be blessed in him," and "All shall call Him blessed," that is, the reception and devout recognition of the Saviour will be a *general characteristic* of the nations when he is King over them on his return from above; sundry individuals, greater in number or less, continuing irreconciled and as a result perishing at last. In confirmation of this necessary qualification, reference might be made to the 65th chapter of Isaiah, in which Millennial times are described. The 20th verse reads: "The sinner being a hundred years old, shall be accursed,"—doomed to destruction, as it is written: "They that be cursed of him shall be cut off," Psalm xxxvii., 22. In the 20th chapter of John's Revelation, it is foretold that "when the 1000 years are expired, Satan shall be loosed out of his prison," v. 7. The arch-enemy of God and man then goes out to deceive the nations in the four quarters of the earth, Gog and Magog, and succeeds in collecting an immense army, which goes up on the breadth of the earth, and encircles the camp of the saints and the beloved city, but speedy vengeance overtakes

the embattled hordes: fire comes down from God out of heaven, and devours them, vs. 8-10.

37. So the dwellers on earth had not universally and effectually been reclaimed, and we are thereby taught a lesson of carefulness and good sense in expounding prophecies that to all appearance contain a description of unlimited righteousness, extending over continents and isles in the most favored period of our world's history. Had the universal theory been adopted by the Author of the discourse, we cannot imagine how these and other barriers would have been removed, but when there is courage to put into a verse, or to blend with prophecies, inferences and assumption demanded by a favorite and fondled speculation, we cannot doubt that at least an attempt would be made to push aside difficulties rising up before one bent on advocating the final salvation of the whole family of man, from Adam down to his latest child. Before zeal, when a speculation is, not from unworthy motives, to be urged on public recognition, mountains, like mole-hills, readily disappear. History has illustrated this peculiarity again and again.

38. Already has it been asserted that the Bible contains not one passage foretelling a time of ameliorating trial to revived ill-doers. Instead of authority from Scripture, there is no lack of inference, and assumption, valueless as a pellet of snow. This is a weighty consideration, indeed, conclusive evidence against the post-resurrection curative ordeal. When such a tenet is urged on our acceptance, have we not a right

to demand explicit, and, may we not add, copious, testimony from Scripture in its support? For a good reason, proof of this kind is not adduced, and, as a consequence, we might justifiably hold the question settled, for on matters of religious doctrine, fancy, or speculation, or inference, have no authority, or should have none, over a free, intelligent human conscience. The old rule still holds good: "To the law and to the testimony, if they speak not according to this word, it is because there is no light in them."

39. But we rest not our case on negative evidence; we shall attempt to bring an array of positive evidence against the doctrine, and, of course, only from the Sacred Volume. This evidence is now to be presented, in the form of passages from the Bible, arranged under several headings, bearing more or less directly on the matter in dispute. It is a Scriptural question entirely; that is, one to be argued from Scripture alone, and therefore our quotations must unavoidably be numerous; and we beg of those who may favor us by perusing this pamphlet, to read them carefully, and also words of our own that may be added to some of them, indicating, as we humbly conceive, the meaning or argumentative weight of any text remarked upon.

PART SECOND.

“There is one lawgiver, who is able to save and to destroy,”—James iv., 12.

Some of the penal language quoted under the following classes, especially in Nos. I, II and III, may not describe vengeance inflicted on resurrected transgressors; but it acquaints us with the ultimate doom of the impenitent, which is perdition; and may most properly be regarded as typical of that future dreadful infliction, like the overthrows by Divine power narrated in the Old Testament, to which reference has been made in previous pages, such as the Noahic flood, and the sudden conflagration of Sodom and Gomorrah.

FIRST CLASS OF PASSAGES FROM SCRIPTURE.

Those that announce their everlasting destiny, who end this life without accepting Christ as their Saviour.

MATTHEW.

III., 7—“When he (John Baptist) saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?”

* “Vipers,” malignant and wicked characters.

”—, 12—“Whose fan is in his hand, and he (Messiah) will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.”

* The "fire" is pronounced unquenchable—not those who are cast into it. When it envelopes them a consumption takes place, not of their impieties, and lusts, and cruel dispositions, but of the irreclaimable beings themselves, who, like chaff, are burnable and easily burned. Compare I. Cor. iii., 11-15.

XVI., 26—"What is a man profited, if he shall gain the whole world, and lose his own soul (or life, or himself)? or what shall a man give in exchange for his soul (or life, or himself)?"

"—, 27—"For the Son of man shall come in the glory of his Father, then he shall reward every man according to his work."

X., 28—"Fear not them which kill the body, but are not able to kill the soul (or life); but rather fear him which is able to destroy both soul (or life) and body in hell." (Gehenna.)

* Compare with v. 39:—"He that findeth (preserveth) his life shall lose it; and he that loseth his (present) life (or suffers martyrdom) for my sake shall find it." (He shall be raised at last to life eternal.)

* C. F. Hudson, in his "Christ our Life," p. 84, writes these words: "Origin, although a thorough Platonist, remained a good Greek scholar, and he understood this passage thus: 'God can annihilate (*exaphanisaí*) the body and the soul in Gehenna, or in any other manner that it may please him to choose.'"

XIII., 40—"As the tares are gathered and burned in the fire; so shall it be in the end of the world."

"—, 41—"The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them that do iniquity;" v. 42—"And shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth."

Everything in the parable suggests a hopeless end in most agonizing circumstances.

XV., 14—"If the blind lead the blind, both shall fall into the ditch."

*Ditch—"as an emblem of destruction."—Robinson's Lex. of the Greek New Testament.

XXIV., 36—"But of that day and hour (of the Lord's coming) knoweth no man, no, not the angels of heaven, but my Father only.

"—, 37—"But as the days of Noe *were*, so shall also the coming of the Son of man be.

"—, 38—"For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered the ark,

"—, 39—"And knew not until the flood came, and took them all away (*i. e.*, destroyed them); so shall also the coming of the Son of man be."

XXV., 46—"These shall go away into (or to) everlasting punishment, but the righteous into (or to) life eternal."

* The word (*Kolasis*) here rendered punishment, indicates "a pruning" from its verb (*Kolaso*) which primarily means "to prune, to cut off; "to punish," stands among its literal and metaphorical senses. With good reason an author contends* "that our Lord's teaching should be interpreted by excision, or a cutting off from life, as a branch is cut off from a tree, or vine, causing death to the branch;" not only because it is the original meaning of the Greek word *Kolasis*, but because it is the logical and correct contrast with its context, which is "life," while the word punishment is not in contrast with the word life." We add, an "everlasting excision" imports that the severed

NOTE—* See an article in "The Faith" for March, 1890, page 259, by W. R. Tomlinson, M. A.

branch will at no future time be vitally reunited with the stem from which it was cut off; in other words, the convicted offenders are to be cut off perpetually from life, in harmony with the regulating penal decree—"the wages of sin is death."

* Had their doom been everlasting suffering, the appropriate word to employ would have been *basanismos*, not *Kolasis*. An example confirmatory of this remark stands in Rev. xiv., 11—"the smoke of their torment (*basanismou*) ascendeth up for ever and ever." (See p. 55 for an explanation of this misunderstood text.)

MARK.

III., 28—Jesus speaks:—"All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:"

"—, 29—"But he that shall blaspheme against the Holy Spirit hath never forgiveness, but is in danger of eternal damnation."

*Instead of the last clause, the Revised Version reads, "but is guilty of an eternal sin," meaning thereby that his sin is forever unpardonable, and "death" its consequence—consequence also of all unforgiven sins—shall never be undone, which is equivalent to this—he shall not inherit life eternal.

IX., 43—"And if thy hand cause thee to stumble, cut it off; it is good for thee to enter into life halt, rather than having thy two feet to be cast into hell (Gehenna) into the unquenchable fire.

"—, 45—"And if thy foot cause thee to stumble, cut it off; it is good for thee to enter into life halt, rather than losing thy two feet to be cast into hell (Gehenna).

"—, 47—"And if thine eye cause thee to stumble, cast it out; it is good for thee to enter into the Kingdom of God with one eye, rather than having two eyes to be cast into hell (Gehenna);

"—, 48—"Where their worm dieth not and the fire is not quenched." (R. V.)

*In these verses reference seems to be made to certain cherished sins, dear to an individual as a "hand," a "foot" or an "eye." They are not named on this occasion, for they vary in different cases, but each human being may readily detect his own favorite sins, or vices, provided he will honestly inspect the chambers of his consciousness. In the estimate set upon them, they resemble the bodily members named, which no one is willing to part with. But sins, or forbidden indulgences, however cherished and protected, must be summarily relinquished, if he who controls them and is controlled by them, is ever to ascend to life everlasting. All sins of this kind, indeed of any kind, are simply ruinous at last. Could anything be more alarming than the reiterated words lying before us, which threaten the impenitent with the fire of hell, or Gehenna, "where the worm dieth not and the fire is not quenched?" Now, a fire that is not quenched expresses this idea—it will burn on, not causing enduring throes, but actually consuming everything at hand that can be destroyed. The illustration in the passage is unquestionably borrowed from the fires kept constantly alive in Gehenna—the valley of Hinom, outside the walls of Ancient Jerusalem, where unclean carcasses and the putrifying waste of the city generally, were submitted to the

flames kept in action day and night. These flames preyed on dead things, not on living creatures: what the creeping vermin left of the rottenness, or that which was hastening to corruption, the ever-burning fires devoured. Nothing can be more lucid than the two last verses of Isaiah, as a confirmation of this account given by us, that the worms and the flames referred to by Jesus in his address are exactly such as we have described them—agents employed, not to inflict perpetual agonies on the finally condemned, but to devour the carcasses of those when they have been judicially slain on account of their sins.

JOHN.

III., 36—"He that believeth on the Son hath everlasting life; and he that believeth not (R. V., "Obeyeth not,") the Son, shall not see life, but the wrath of God abideth on him."

* Mr. Rotherham, at the Conditional Immortality Conference in 1885, said, "My own conclusion, having studied the Greek carefully, is that this phrase means "The wrath of God awaiteth him."

* The "life" he "shall not see" is the "everlasting life," spoken of in the first clause of the verse. In the resurrection, such characters come forth as they died—animal or soulish. With them it is merely the restoration of human life as we know it, not the divine life such as Jesus was endowed with when he was raised, and which he will yet impart to all his friends. They "shall be like him."

XII., 25—"He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal.

* "Hateth his life"—parts with it as if he hated it. The same sentiment as recorded by Matthew makes the meaning quite plain. "He that loseth his life for my sake shall find it." x., 39.

ACTS.

XIII., 41—"Behold, ye despisers, and wonder, and perish.

"—, 46—"Seeing ye put it (the gospel-word of God, vs. 38, 46) from you, and judge yourselves unworthy of everlasting life, lo, we (Paul and Barnabas) turn to the Gentiles."

* The end of Christ-rejecters is to perish, not for a time, but forever; as will be seen from passages yet to be quoted. They impiously defeat the merciful end God had in view when he sent his Son into the world, which was, that men "might not perish, but have everlasting life," John iii., 16. So far as men and other organized beings are concerned, the word imports the opposite of being preserved, or kept alive. Theology has sadly and shamefully perverted it, so as to make it consistent with the Pagan myth that the soul of man is immortal. Nothing can be more exact and intelligible than the definition of the term in Webster's dictionary. It means "to be destroyed, to go to destruction, to pass away, to come to nothing, to be blotted out of existence, to be ruined, to be lost."

ROMANS.

I., 18—"The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness."

"—, 32—"Who, knowing the judgment (declared sentiment) of God, that they which commit such things (sins mentioned in preceding verses) are worthy of death."

* "Worthy of death," and shall die at last.

II., 5—"But, after thy hardness (insensibility to the Divine goodness) and impenitent heart, treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God ;

"—, 6—"Who will render to every man according to his deeds;

"—, 7—"To them who by patient continuance in well-doing seek for glory, honor and immortality, (supply, God will render) eternal life;

"—, 8—"But unto them that are contentious, and do not obey the truth, but obey unrighteousness, (supply, God will render) indignation and wrath."

* The "eternal life" is in the future, and so is the "wrath." "We shall be saved from wrath through him", Rom. v., 9.

"—, 12—"As many as have sinned without law (or a revelation) shall perish without law; and as many as have sinned in the law (under a revelation) shall be judged by the law."

* Gentiles will be judged by the natural law of heart, reason and conscience; Jews, by the written law, and their higher advantages.

* What, some one may say, are Gentiles, who have had no written revelation, actually to perish swiftly, when in judgment they have been found guilty? Is there no opportunity awaiting them hereafter to learn more fully of God, and to manifest how they would conduct themselves in more propitious circumstances? Guided by the principles laid down in Sections 12, 13, 14,

15, of PART FIRST, we accept, and fraternally recommend all to accept, the announcement in this passage, without caviling at its terms, or trying, in a better spirit, to lessen its import, sad though it be. We are but interpreters, and a reverential temper will be our best guide in weighing the awful announcement. If the fate, expressed in such simple and unambiguous words, be the one in reserve for heathens who misimproved the light conferred on them while here, what voice have we in the eternal resolves? It must be consistent with God's all-perfect character, even though to us now clouds and darkness may hang over it, as over some other arrangements of infinite wisdom, more or less perplexing every thoughtful mind.

VI., 21—"What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death."

"—, 23—"The wages of sin is death; but the gift of God is eternal life through Jesus Christ (our Lord)."

VIII., 1—"There is, therefore, now no condemnation to them that are in Christ Jesus, who walk not after the flesh (who do not gratify their natural appetites and passions), but after the Spirit."

*The condemnation spoken of is to death, as in Roman vi., 23—"the wages of sin." All out of Christ, all living in sin, are earning the wages now, and they will be paid in full when all render an account of their conduct to Him, who is appointed to judge "the quick and the dead."

"—, 6—"To be carnally minded is (the cause of) death."

”—, 13—“If ye live after the flesh ye shall die; but ye, through the Spirit, do mortify the deeds of the body, ye shall live.”

*“Flesh” represents the passions and appetites of man’s nature.

IX., 22—“What if God, willing to show his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted for destruction?”

*“Destruction” is a strange form of restorative discipline!

*The highest civil authority beareth not, we are told, the sword in vain, for he is a revenger to execute wrath upon him that doeth evil, Rom. xiii., 4. When the last vengeance is taken on a criminal, the aim is not his reformation, whatever salutary impression his execution may produce on the community from which he is cut off. So the wrath of God is not a morally restorative appliance; but, like a human instrument of death, destroys those who have resisted his will and loving entreaties. Hence they are styled “vessels of wrath fitted for destruction.”

*By unbelief they fitted themselves for the doom specified.

*It may be remarked here once for all, that “wrath,” when God is the subject, expressed primarily his utter abhorrence of sin, and aversion to those who live in it; and then secondarily, or metaphorically, the display of that calm detestation by punishment laid on the guilty. When used to express a penal visitation, it, like punishment, being a class word (as “mercy” and “blessing” are, though of an opposite na-

ture) we cannot discover from the term itself what form the wrath took on any particular occasion, or will take in the eras, or crises, predicted by our Lord and his apostles. Look, as an instance, at the historical record in Numbers xvi., 46: "And Moses said unto Aaron, take a censer, and put fire therein from off the altar, and put on incense, and go quickly into the congregation and make an atonement for them (the congregation), for there is *wrath gone out from the Lord.*" We naturally inquire, what form did it take? The answer ends the verse—"the plague is begun." Aaron acted as he was required and then "stood between the dead and the living; and the plague was stayed," v. 49. A terrible exhibition of wrath, however, it was, for, according to v. 49, "they that died in the plague were fourteen thousand and seven hundred." So in like manner "Vessels of wrath *fitted for destruction,*" explains in what shape the wrath of God will descend on the finally impenitent—those who spent the present life in sin, refusing the mercy of God revealed by the Lord Jesus Christ to them and to all. Passage after passage, in most perspicuous language, carries the same idea; some of which have already been presented, and many others will follow in their turn.

* Of course, in such direful visitations, a moral design—a constraining towards obedience—was not absent, and should not be overlooked by us. The multitude that was spared had in the visitation a most solemn warning from him who is "slow to wrath," because he delights in mercy. Its meaning was "the wages of sin is death," as

it had been from the beginning, and will be to the end of the dispensational eras. Perhaps some listened to the voice, and entered on a penitent and reverential course of life. In such cases the discipline of Heaven had proven itself remedially potent. The wrath, however, had not touched them save in the excitement of terror in their hearts, and pangs of sorrow over friends and kindred whom it destroyed. But what of the thousands that were suddenly swept into the grave? On them, as responsible beings, it could have no reclaiming effect. To the plague-stricken it was pure punishment—only for the immediate benefit of the survivors. And so the execution of the evil-doers at the great day—the last assize, may justly be deemed a warning to the ranks of the saved, and to all intelligent creatures in the universe who have never swerved from their allegiance to God and righteousness. It will enforce upon their minds the inexpressible evil of sin, and will be a lesson for eternity, that only in a holy life is to be found approval, and peace, and duration of being under the government of God.

IX., 15—"I will have mercy on whom I will have mercy; and I will have compassion on whom I will have compassion."

On whom will he have mercy? The explanation is at hand:

"—, 33—"Behold, I lay in Zion a stumbling stone and rock of offence; and whosoever believeth on him shall not be ashamed."

This is further made clear in the following two verses:

X., 9—"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

"—, 13—"For whosoever (Jew or Greek) shall call on the name of the Lord shall be saved."

XIV., 12—"Every one of us shall give account of himself to God."

"—, 15—"Destroy not him (be not the cause of his destruction) for whom Christ died."

I. CORINTHIANS.

I., 18—"The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God."

III., 17—"If any man defile the temple of God, him shall God destroy; (or corrupt) for the temple of God is holy, which temple ye are."

VI., 9—"Know ye not that the unrighteous shall not inherit the Kingdom of God?"

X., 5—"With many of them ('our fathers,' v. 1) God was not well pleased; for they were overthrown in the wilderness.

"—, 8—"Some of them committed" (fornication) and fell in one day four and twenty thousand.

"—, 9—"Some of them also tempted, and were destroyed of serpents."

"—, 10—"Some of them murmured and were destroyed of the destroyer.

"—, 11—"These things are written *for our admonition.*"

"—, 33—"I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved."

XV., 2—"By which ('Gospel,' v. 1) ye are saved; if ye keep in memory what I preached unto you, unless ye have believed in vain."

* They would be believing "in vain," if the Gospel was a vanity—a vain thing—an untruth, and it would be so if the dead were never to be raised—restored to conscious existence, which would necessarily presuppose the non-resurrection of Christ.

"—, 18—"Then they also which are fallen asleep in Christ (that is, in the faith of Christ as a risen and resurrecting Saviour) are perished."

* "Are perished," meaning all is over with them forever, and will soon be so with us; which is expressed in another form thus :

"—, 32—"If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not ? let us eat and drink; for to-morrow we die."

*The doctrine is, there being no resurrection, this life may entirely engross our desires and energies, for another one we shall never see.

*From the three verses just transcribed, the unprejudiced mind can easily and unerringly discover what it is, according to Scripture, for a man to perish, or to be threatened with perdition.

XVI., 22—"If any man love not the Lord Jesus Christ, let him be (or he shall be) Anathema (accursed, devoted to destruction) Gal. iii., 16; Deut. xxviii.) Maran-atha."

* "Maran-atha," made up of two Syriac words, signifying "The Lord cometh;" *i. e.*, the Lord will surely come, and execute his curse, by condemning those who love him not.

II. CORINTHIANS.

II., 15—"We are unto God a sweet savour of Christ, in them that are saved, and in them that perish."

"—, 16—"To the one we are the savour of death unto (tending to) death; and to the other the savour of life unto (tending to) life."

* "Them that perish," or will perish at last in consequence of their unbelief.

IV., 3—"If our Gospel be hid, it is hid to them that are lost."

* "Are lost"—about to perish, and deserve to perish through their unbelief.

VII., 10—"The sorrow of the world worketh death."

GALATIANS.

V., 19—"The works of the flesh are manifest—adultery, fornication, uncleanness, lasciviousness,

"—, 20—"Idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies.

"—, 21—"Envyings, murders, drunkenness, revelings, and such like . . . they which do such things shall not inherit the Kingdom of God."

VI., 8—"He that soweth (liveth) to his flesh shall of the flesh reap corruption; but he that soweth (liveth) to the Spirit shall of the Spirit reap life everlasting."

EPHESIANS.

II., 3—"Among whom (the children of disobedience, v. 2) we all had our conversation in times past . . . fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others."

PHILIPPIANS.

I., 28—"In nothing terrified by your adversaries ; which is to them an evident token of perdition ; but to you of salvation, and that of God."

* The persecution is now, not during any post-resurrection dispensation of grace and trial ; and it would be a certain indication that they who inflicted it would perish at last, and that they on whom it was inflicted would be saved at last, since God is pledged to save the righteous, his friends, and to destroy persecutors, as they are his enemies, manifested by the wrongs they inflict on his saints or redeemed children.

III., 18—"Many walk, of whom I have told you often; and now tell you even weeping, that they are the enemies of the cross of Christ;"

"—, 19—"Whose end is destruction."

II. THESSALONIANS.

II., 10—"With all deceivableness of unrighteousness (after the working of Satan, v. 9) in them that perish ; because they received not the love of the truth, that they might be saved."

"—, 12—"That they all might be damned who believed not the truth, but had pleasure in unrighteousness."

I. TIMOTHY.

VI., 9—"They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition."

JAMES.

I., 11—"The sun is no sooner risen with a burning heat but it withereth the grass, and the flower thereof falleth . . . so also shall the rich man fade away in his ways."

"—, 15—"When lust hath conceived it bringeth forth sin; and sin, when it is finished, bringeth forth death."

I. PETER.

IV., 18—"If the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

* They have no prospect of salvation.

II. PETER.

II., 1—"There were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction."

"—, 3—"And through covetousness shall they with feigned words make merchandise of you; whose judgment now of a long time lingereth not, and their damnation slumbereth not."

"—, 9—"The Lord knoweth how . . . to reserve the ungodly unto the day of judgment to be punished."

*Literally—as subject to punishment; that is, for punishment, or to be punished:

"—, 12—"These as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption."

"—, 17—"These (persons who can not cease from sin,) v. 4) are wells without water; clouds that are carried with a tempest; to whom is reserved the mist of darkness forever."

III., 7—"But the heavens and the earth, which are now, by the same word are kept in store, reserved unto (for the) fire against (till) the day of judgment and perdition of ungodly men."

"—, 9—"The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance."

*Considering what is advanced in v. 7, the conclusion is, to our minds, irresistible that this.

life is the time, and the only time, for repentance. The Lord delays executing the punishment merited by such wicked persons for this very reason that they may improve the fleeting hours allowed them in his mercy. It was their time for submission and repentance; on any day the record against them might be closed. The next act would be that of infinite justice, at some period fixed in the everlasting counsels, delivering them over to perdition; as to which they had been amply forewarned, when living in their sinful courses.

"—, 16—"In which (viz., Paul's epistles) are some things hard to be understood, which they that are unlearned and unstable, wrest, as they do also the the other Scriptures, unto their own destruction."

I. JOHN.

III., 15—"Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him."

* In Gal. v., 21, those who commit murder, and, of course, die impenitent, for that condition is always implied, stand on the list of offenders who will not inherit the Kingdom of God. Perhaps the two concessions of infinite mercy—having eternal life abiding in the soul and inheriting the Kingdom of God—are identical, so far as privilege is concerned; at any rate, they seem to be so. He who has eternal life abiding in him is an heir of the Kingdom spoken of; he who is an heir of the Kingdom is predestined also to inherit eternal life; the first fruit and pledge of which he holds in his conversion and holiness of heart while in this mortal state. Those who

remain out of Christ are to be excluded from both ; which is equal to this—they are heirs of perdition. “The world passeth away, and the lust thereof, but he that doeth the will of God abideth for ever”—“this is the promise which he promised us, even the life eternal.”—I. John, ii., 17, 25.

JUDE.

V. 13—A class of very impious men (vs. 10, 11, 12) are “Raging waves of the sea . . . wandering stars, to whom is reserved the blackness of darkness for ever.”

”—, 14—“Enoch . . . prophesied of these, saying: Behold, the Lord cometh with ten thousand of his saints,

”—, 15—“To execute judgment upon all, and to convince (to punish ?) all that are ungodly among them of (concerning, or for) all their ungodly deeds . . . and of (concerning, or for) all their hard speeches which ungodly sinners have spoken against him.”

“THE SMOKE OF THEIR TORMENT,” ETC.

But what, some one may inquire, of that record in Rev. xiv., 11, “The smoke of their torment” (or, according to Robinson’s Lex., the smoke of the fire in which they are tormented) ascendeth up for ever and ever.” Is that like “death” being the end of the wicked ? We concede that it strongly resembles the pictures drawn of hell, wherever beyond the veil it may be located, in a theology still widely received over the provinces of Christendom, though its popularity, thank God, has been waning conspicuously during recent years. These very words, we happen to know for a certainty, hinder some good souls from abjuring the doctrine

stamped by appalling images on their youthful minds. It seems, therefore, desirable to show that, though terrible as a vision of wretchedness, it is not just so terrible as they have been led to understand. If it describes the sufferings of the lost in that fell prison, this result, one calling for the most serious consideration, inevitably follows, namely, a palpable contradiction in the teaching of Scripture as to the eternal destiny of the unholy. From the beginning to the end of the Bible, with the exception of this passage from the Revelation, assuming it, for the present, to be an exception, death, "literal" death, is announced as the penalty, or ultimate result, of unrepented sinfulness; of which many examples have been transcribed on preceding pages. We rate the intelligence of our readers at a higher figure than to suppose that death, or perdition, or destruction, can in their view, really express torment limited or endless in duration. Suffering, like pleasure, presupposes life and consciousness; death is the negation of suffering; that is, the word expresses the thought that pain of any degree is henceforth an impossible experience to one whose life is ended, or who has died. Shall we admit a contradiction in the sacred testimony? By no means, since that would be dishonoring the Holy Spirit of God. Then arises the question, shall the many passages set aside the one passage, or shall the one set aside the many? And yet the truth may be, that a more correct view of the one will preserve it where and as it stands; and the very appearance of contradiction between it and

the multitude may be, and we are confident, can be, made to vanish. How? By seeking in the context an answer to such questions as these—Who are suffering? Where are they suffering? and Why are they suffering?

By following the suggestions just made, it will readily be discovered that the scene of this intense woe is EARTH, and not some dreadful place in the unseen realms of the universe, known in theological discourse as Hell. In verse 6 of the same chapter an angel is represented as flying in the midst of heaven having the “everlasting gospel to preach unto them that dwell on the earth,” saying (v. 7) “fear God, and give glory to him, for the hour of his judgment is come.” In verse 8, another heavenly messenger cries, “Babylon is fallen—that great city, because she made all the nations drink of the wine of the wrath of her fornication,” Next, verse 9, appears the third angel, “crying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same (v. 10) shall drink of the wrath of God . . . and he shall be tormented with fire and brimstone (sulphurous flames) in the presence of the holy angels, and in the presence of the Lamb. And (verse 11) the smoke of their torment ascendeth up for ever and ever; and they shall have no rest day nor night who worship the beast and his image, and whosoever receiveth the mark of his name.”

It matters not, on the present occasion, who this “beast,” more correctly, wild beast, is. He is called a wild beast to describe his essential

nature, and very properly so, for he seems to be some mighty and merciless deceiver, an enemy of God, and of those who obey the Lord Jesus, on whose destruction he is bent with relentless ferocity. We hear of him in the preceding chapter, and may well pity those who dwell on the earth when he appears. He blasphemes God in thunder tones; power is given him to make war with the saints and overcome them. All that dwell upon the earth are deluded by his cunning pretensions, and, as he demands, pay him divine honors: all whose names are not written in the Lamb's book of "life," (xiii., 3-8).

By and by an assistant, styled also a wild beast, comes up out of the earth, and is endowed with all the power of the first beast. He compels the inhabitants of earth to worship the first beast; performs great miracles by the devil's help, and kills all those who will not worship the beast and the image of the beast, his model and master; all, moreover, are compelled to receive a mark in their right hands, or on their foreheads, without which no one can either sell or buy. The whole of which amounts to this, misery and death by violence or starvation, are their portion who resist the blasphemous and crushing tyranny, and prefer to serve God with constant fidelity, be the results what they may.

Not without pathos, vs. 12 and 13 fittingly end this sad spectacle of persecution, and at the same time uphold our opinion that earth is the scene of the crimes and tragedies that pass before our vision. "Here is the patience of the saints; here are they that keep the command-

ments of God, and the faith of Jesus. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors ; and their works do follow them."

But the time of Heaven's judgment at length arrives, and fierce suffering descends on those who worship the beast, and, like dumb oxen, received his brand. What definite form the retribution takes we are not informed—no doubt agonizing maladies of various kinds, suitably described by the graphic language, "the smoke of their torment ascendeth up forever and ever"—uninterruptedly day after day and night after night. They are tortured, so to speak, in lines, and as one rank, or lengthened mass, falls under the avenging agency, another meets a kindred doom, and then another, filling the welkin over many lands with screams, and execrations, and wailings of despair.

The true force of the words "forever and ever" in the passage is, to express plainly what is suggested a few lines above—there shall be no deliverance from the retribution those evil-doers are appointed to bear; the awful inflictions ending their impieties, by mowing down the actors themselves. Parallel to this is the doom pronounced by Elisha on the covetous Gehazi: "The Leprosy of Naaman shall cleave unto thee, and unto thy seed forever;" in other words, so long as you live, and so long as they live, lepers each and all of you shall be. The stern truth in both

cases is in this manner simply, and, as we venture to think, satisfactorily evolved.

One little paragraph more : The commencement of God's wrath against the vast multitudes who had submitted themselves to the delusions, enforced by the murderous threats of the impious and Satan-helped impostor, is represented on the prophetic canvas as exercising no reforming influence on his victims. Even in the contortions of agony, they retain a wild loyalty to their deceiver. Note the words of the verse, on which our observations are suspended: " They have no rest day nor night who worship (not, who did worship) the beast, and whosoever receiveth (not, who did receive) the mark of his name." Note well the language, and wonder again at the unfathomed whirlpools of stupidity and impious crime into which poor human beings, alienated from God, can voluntarily sink. Let no one object, this is only prophecy; true, but Divine prophecy is simply history in advance.

SECOND CLASS OF PASSAGES.

" Those that represent the impenitent, and Christless, as having no hope."

EPHESIANS,

II., 12—"Having no hope, and without God in the world."

* This describes the condition of the Ephesian Christians, when in their heathen state; they were, as the previous part of the verse intimates, "without Christ—aliens from the commonwealth of Israel, and strangers from the cove-

nants of promise." That, moreover, is an exact description of all in their pagan sinfulness. Their "having no hope" is not a temporary misfortune, fitted to occasion great sorrow in godly on-lookers. Had there been nothing more than mere ignorance of a blessed hope in store for them, or within their reach, their condition would not have been one of final desperation. By-and-by the hope might be revealed to them in a future life, and, if they arrived at a contrite frame of mind then, excite in their hearts unutterable surprise and joyful gratitude.

But there is something more, which alters the position and prospects immensely of all who revel in heathen depravity. They are, according to verse 3 of the same chapter, by nature, that is, while in an impenitent and unconverted state, "the children of wrath." Such was the condition of the Ephesian disciples before they were reclaimed and regenerated, because they then had their "conversation in the lusts of the flesh"—they were disobedient children (v. 2), and, as a consequence, exposed to wrath. The mode in which the "wrath" will be manifested in the case of all such is announced with perfect clearness in words already quoted in these pages: "As many as have sinned without law (a written revelation), shall also perish without law." "The wages of sin is death."

I. THESSALONIANS.

IV., 13—"That ye sorrow not, even as others (or, as the rest) which have no hope."

* No hope, or no well-founded hope, for themselves or their friends.

NOTE—It seems almost unnecessary to remark that the lesson contained in the above two verses is necessarily implied in the representations as to the end of evil-doers, under Class I; and also, we may be allowed to add here anticipatively, in the Class of passages immediately following this one.

THIRD CLASS OF PASSAGES.

Those that describe the consequences of renouncing Christ, or apostatizing from him.

Matt. x., 22—"Ye shall be hated of all men" (all kinds of men) for my name's sake; but he that endureth to the end shall be saved."

* Then he that endureth not to the end shall inevitably perish.

JOHN.

XV., 6—"If a man abide not in me, he is (i. e. will be) cast forth as a branch, and is withered, and men gather them (such branches) and cast them into the fire, and they are burned."

* And such will be the fate of those who abide not in Christ.

ROMANS.

XI., 20-32.

Instead of first quoting this long passage, and then remarking on any of the verses as they come in order, an attempt will be made to exhibit freely the facts and lessons which they contain, so far as the sacred lines bear on the section now in hand. The following we deem notable points, and conclusions, and cautions, fully warranted by the verses :

1. The Jews, as a nation, were cut off from God's favor, and banished from the land of their fathers, in consequence of their unbelief; especially, as we reckon, their unbelief of Jesus as the Messiah, whom, when they had put him to

death as an impious deceiver, God resurrected as a crowning testimony to the integrity of his character and the divine authority of his mission. V. 20.

2. This treatment of the unbelieving Jews was another illustration of the "severity" or strictness of God; in other words, of his inflexible purpose sooner or later to manifest his righteous displeasure on persistent unbelievers, and on all who resist his will, and mis-improve his goodness. V. 22.

3. The Christians at Rome had obtained mercy, and were authorized to cherish the blessed hope of eternal life, from no merit of their own, but simply through the merciful kindness of God. The same is true of all who believingly rest in Jesus as their Saviour. V. 22.

4. As the Jews, in their national capacity, were to stand—abide in God's favor—by faith, and to fall by unbelief, so is it now with all who profess to be on the Lord's side; they retain his good-will simply by exercising faith in him as the God of love, in the sacrifice of his only begotten Son for the world's salvation, and in the promises brightly shining on the Gospel pages. Vs. 21 and 22.

5. The national expulsion of the Abrahamic families from Palestine was never intended to shut them out from immediate and final mercy as transgressors. The Gospel was as free to them at the hour of their dispersion, as it has been along the ages since. Many, we may trust, sought the Lord of pity in their woe and exile, and were washed in the fountain that removes all moral defilement.

6. Those of the dispersed who died in their sins, being under legal obligations and within reach of Gospel truth, died subject to the unalterable resolves, "He that believeth not the Son shall not see life;" and "the wages of sin is death."

7. To comfort the Jewish converts at Rome, or wherever they might be, and all the faithful till the Lord's return, an assurance is given that the dispersion will have an end when the period of Gentile domination over the sacred territory has run its course, and the tribes, now penitent and Christianized, re-enter on their beloved paternal estate, never more to be vanquished and scattered over the world like autumn leaves, by any human conqueror. "And so all Israel shall be saved; as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob," vs. 25, 26.

8. The words "And so all Israel shall be saved" cannot fairly and properly be made to include more than the members of the Israelitish race then existing in the world. Of course, their offspring will naturally accept Jesus as the Christ, and so follow in the faith of their parents; but the language has no reference to their ancestors, who lived during far back centuries. After the manifestation of the "Deliverer," who is to "come out of Sion"—seemingly a personal and visible appearing of the glorified Redeemer himself, such as subdued Saul of Tarsus—the Israelitish line as a whole will be as decidedly Christian, as since the tragedy on Calvary it has been hostile to the claims of our Lord Jesus Christ.

9. In the meantime the God of mercy has shut them up together, or, as verse 32 expresses his act, "concluded" the whole human family—Jews and Gentiles, "in," rather unto, "unbelief;" that is, as another interprets, "He has delivered them over unto unbelief, as a man is delivered over into prison. . . . What he does is not to compel them to remain under belief, but to declare that they are so; so to encompass them into proof of it that they shall realize that there is no escape from the evidence of it, and thus to press on them the evidences of their need of a Saviour." (Barnes *in Io.*)

10. God's desire is to have mercy on all—Jews and Gentiles. They have not committed the crime of unbelief in the same form, but in one way or another they have all sinned, as the result of their unbelief, as well as by their unbelief itself, and come short of his glory, and so earned the reward of sin. But he is prepared to forgive their offences, and to cleanse them from all unrighteousness. Yet his desire for their salvation is not an efficient and irresistible force towards its accomplishment. That would make men but machines, whereas they are creatures who have the power of accepting and of refusing his gracious entreaties; "the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ, might be given to them that believe." Gal. iii., 22. "Have I any pleasure that the wicked should die? saith the Lord God." Ezek. xviii., 23. "God offers," says Dr. E. Petavel, "his benefits, immortality included, without imposing them. The wicked after the final judgment, will die, body and soul, because a compulsory immortalization would be unworthy of the goodness and the power of God."

11. Though the nation soon after their great crime were "broken off"—ejected from the high position as a peculiar people—a people separated from other ethnic communities and consecrated to God, they occupied for many centuries, the Apostle affirms God is able to graft them in again; that is, restore them to favor, and make them worshipers of his holy name. He is able to do it, and will do it. In the case of many individuals it has been done already, and when the "Deliverer" comes out of Sion it will be done on a grand scale; for then as a people they will have faith in Jesus Christ, whom their misguided forefathers murdered on the hill of shame. Without that faith, not one, since he ascended to heaven, has been welcomed to favor and eternal hope; without that faith the people as a people will never enter on their predestined earthly inheritance, nor behold the glory with which it and its capital are to be invested when the Saviour shall sit on the holy hill of Zion, ruling over the tribes as their King, ruling at the same time over earth's continents and isles. That enjoyment of heavenly privilege will be the portion of the nation as its roll stands when unbelief is renounced; and the once crucified hailed as their Messiah and rightful Sovereign. The unbelieving dead of past generations have neither part nor lot in that vast penitence, that unexampled outflow of mercy, and those transcendent privileges.

12. Should any Jew, after the Deliverer comes forth from Sion, renounce his allegiance to the Messiah and die impenitent, the same fate is in store for him as for the persistent apostate in any age from the faith of Jesus. The advice and the warning to disciples in every epoch is unmistakably revealed in these terms: "toward thee, goodness, if thou continue in his goodness; otherwise thou also shall be cut off," v. 22. "Thou standest by faith," v. 20. This was foretold by our Lord himself in more awful language when he testified: "If a man abide not in me, he is (will be) cast forth as a branch and is withered, and they gather them and cast them into the fire, and they are burned." John xv., 6. A prophetic symbol a very child may understand.

I. CORINTHIANS.

III., 17—"If any man defile (or corrupt) the temple of God, him will God destroy; for the temple of God is holy, which temple ye are."

VIII., 11—"Through thy knowledge shall the weak brother perish, for whom Christ died?"

II. CORINTHIANS.

XI., 15—"It is no great thing if his (Satan's, v. 14) ministers also be transformed as the ministers of righteousness; whose end shall be according to their works."

* Their conduct is bad, and so will their end be.

GALATIANS.

I., 6—"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel.

"—, 8—"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be (or he shall be) accursed."

V., 2—"I, Paul, say unto you, that if ye be circumcised, Christ shall profit you nothing.

"—, 3—"For I testify again to every man that is circumcised, that he is a debtor to do the whole law."

"—, 4—"Christ is become of no effect (avail) unto you, whosoever of you are justified (seek to be justified) by the law; ye are fallen from grace."

COLOSSIANS.

II., 8—"Beware lest any man spoil (make spoil of) you through philosophy and vain deceit, after the tradition of men . . . and not after Christ."

III., 5—"Mortify your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence and covetousness, which is idolatry.

"—, 6—"For which things' sake the wrath of God cometh (that is, will come) on the children of disobedience."

I. THESSALONIANS.

III., 5—"When I could no longer forbear, I sent to know your faith, lest by some (any) means the tempter have tempted you, and our labor be (will be) in vain."

I. TIMOTHY.

VI., 9—"They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

" 11—" But thou, O man of God, flee these things, and follow after righteousness," etc.

HEBREWS.

II., 2—"If the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward ;

"—, 3—"How shall we escape if we neglect so great salvation ?"

IV., 6—"Seeing therefore . . . they to whom it (God's rest) was first preached entered not in because of unbelief:

"—, 11—"Let us labor, therefore, to enter into that rest, lest any man fall after the same example of unbelief."

VI., 4—"For it is impossible for those who were once enlightened, and have tasted the heavenly gift, and were made partakers of the Holy Ghost ; etc.,

"—, 6—"If they shall fall (or, and having fallen) away, to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put him to an open shame.

"—, 7—"For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God :

"—, 8—"But that which beareth thorns and briers is rejected, and is nigh unto cursing ; whose end is to be burned."

* And, by implication, such is the "end" of apostates.

X., 26—"If we sin wilfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin,

"—, 27—"But a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries.

"—, 28—"He that despised Moses' law died without mercy under two or three witnesses :"

* The law more particularly referred to is the one recorded in Deuteronomy xiii., 6-11. It forbids a heinous crime, namely, enticing a member of the great congregation to worship "other gods," instead of the infinite Jehovah, who made heaven and earth. Whoever was proven guilty of the deed, or brother, or son, or daughter, or friend, was to be summarily cut off from among the living. No mercy was to be shown; a reprieve was absolutely forbidden. "Thou shalt stone him with stones, that he die," a penal formula including both sexes.

"—, 29—"Of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and counted the blood of the New Covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?"

* The great offences here described are to be visited, when final retributions come to be inflicted, with a sorer punishment than the one just described—instantaneous death. Now, as the doom in both cases, the one under the old, the other ending the new, or this dispensation, is the same, namely, death, how can death in this case, be a sorer punishment than death under the Mosaic order of things? There are no de-

grees in death, as there are, for instance, in suffering. Suffering involves associated consciousness; but death is the negation of consciousness, as it is the negation of life. One death is essentially the same as another, so that the punishment described in the passage before us can only be sorer than that with which it is compared in the manner of its infliction. The offender under the ancient law was cut off by stoning, a form of execution in which suffering would not last beyond the briefest time, so that death in almost every case may be reckoned to have been instantaneous.

But, as every one knows, long continued agonies have often been inflicted preliminary to the final step in a revengeful or judicial tragedy. That was a sorer kind of punishment than by a missile, be it a stone or bullet, that paralyzed or went crashing through a vital organ, and so ended life in the twinkling of an eye.

In verse 27, quoted above, there is a hint given as to the manner in which the "sorer punishment" will be inflicted, "fiery indignation which shall devour the adversaries," among whom are those described in verse 29, of the same chapter. Other scriptures are in accord with, and explanatory of, this intimation, as when we are informed, "He will burn up the chaff with unquenchable fire," Matt. iii., 12; "Depart from me, ye cursed, into everlasting fire," Matt. xxv., 41; "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus

Christ," II. Thes. i., 8 ; "The fearful and unbelieving, and the abominable, and murderers, etc., all have their part in the lake which burneth with fire and brimstone ; which is the second death," Rev. xxi., 8. If these and kindred verses do not, on a first perusal, indicate to the reader how final doom—the "sorer punishment" is to be inflicted on impenitent sinners, any effort on our part to make their import clearer would be labor in vain. Then, be it observed, finally, that the fire-inflicted woe is not unlimited in its duration. Sooner or later it ends in perpetual oblivion ; "the fiery indignation" devours the guilty ; by apostatizing from Christ they became heirs of perdition, vs. 27, 39.

"—, 31—"It is a fearful thing to fall into the hands of the living God."

* It has been wisely said : "After such a course, to fall into his hands will indeed be fearful, for, as his promises for blessing are sure to the obedient, just so sure are his retributions for the disobedient."

"—, 38—"If any man draw back, my soul (or, I) shall have no pleasure in him.

"—, 39—"But we not of them who draw back unto perdition ; but of them that believe in the saving of the soul"; or to our personal salvation.

XII., 25—"See that ye refuse not him that speaketh. For, if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven."

"—, 29—"Our God is a consuming fire."

* The Christian's God is that ; he will by no means clear the guilty.

JAMES.

V., 19—"Brethren, if any of you do err (go astray) from the truth, and one convert him ;

"—, 20—" Let him know that he which converteth (turneth back) the sinner from the error of his way shall save a soul (a life, a man) from death, and shall hide a multitude of sins."

II. PETER.

II., 1—" There shall be false-teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

"—, 2—" And many shall follow their pernicious ways; by reason of whom the way of truth (the true religion) shall be evil spoken of.

"—, 3—" And through covetousness shall they with feigned words make merchandise of you; whose judgment now of a long time lingereth not, and their damnation (*apoleia*, destruction) slumbereth not."

I. JOHN.

II., 17—"The world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever"—he has eternal life.

"—, 28—" Little children, abide in him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming."

REVELATION.

II., 10—"Be thou faithful unto death, and I will give thee a crown of life."

* "Crown of life," a triumphant immortality.

FOURTH CLASS OF PASSAGES.

Those that exclude the idea of delay between the sentence pronounced on the evil-doers, and its execution.

To save space, and the indulgent reader's patience, what is deemed to be the substance of

the passages quoted under this heading will sometimes be given, rather than the entire verses themselves.

MATTHEW.

III., 12—"Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."

* This passage, already quoted under Class I, as exhibiting the fire-inflicted perdition of the unholy, is now reproduced as indicating that the burning up of the "chaff"—the evil-doers, is simultaneous with, not at a period, it may be of long duration, after the gathering of the Lord's wheat into the garner—a figurative mode of describing the approval and glorification of the righteous.

VII., 22—"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works?"

"—, 23—"And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

"—, 26—"Every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand,

"—, 27—"And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell; and great was the fall of it."

* Expressive of sudden and hopeless destruction.

VIII., 11—"Many shall come from the east and west, and shall sit down with Abraham, Isaac and Jacob, in the kingdom of heaven,

"—, 12—"But the children of the kingdom shall be cast into outer darkness; there shall be weeping and gnashing of teeth."

* "Children of " etc.—Jews, who expected the kingdom, or those to whom it properly belonged.

XIII., 24-30; 36-42—The verses noted contain our Lord's parable of the "good seed" and "tares," sown in the same field; the former symbolizing "the children of the kingdom"; the latter, "the children of the wicked one." Both were to be allowed to grow side by side, as we see them at this hour, in the world, until the harvest, when the good grain will be preserved carefully, and the tares—or evil-doers—will be cast into a furnace of fire, not for refining, but obliterating designs. Both events occur at the same era in the future; the good are saved, the bad, wiped out of being in the consuming flames.

Verses 47-50—In these verses the kingdom of heaven is likened to a net cast into the sea, which gathered fish of every kind, some good in quality, some bad. The good were reserved for use, the bad cast away; the good representing the faithful professors of Christ's religion; the rejected, the faithless, who are thrown "into the furnace of fire." Again, the judicial action as to both is contemporaneous; not the most infinitesimal hint being given that a time of salutary probation was yet in store for the faithless, or any number of them.

XVI., 27—"The Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his work."

* The works regulating the character of the rewards are deeds done in the body prior to death. The righteous will be approved, and graciously remunerated for all their services to

Christ, including sacrifices in the interest of his name and gospel. Even a cup of cold water given to a disciple shall not be forgotten on that occasion. It would surely be absurd to speak of a new term of probation, accompanied with the constraining powers of mercy, as a reward to the doers of evil. The verse indicates summary action for the faithful, and summary action against the faithless; incorruptibility for the one order; corruptibility, shame and the second death for the other.

XXII., 1-14—This passage holds the details concerning the wedding of a certain king's son, and the two companies of guests invited to the feast. A number, far and near, who received the first invitation, would not come; the remainder of the same crowd laid hands on the king's messengers and put them to death; and the conduct of the whole of them having angered the king, he sent forth his armies to destroy them and their cities. Then he commanded his attendants to invite all they could find in the neighboring highways to be present at the feast; and with such the great hall in the royal palace at length was filled. The next scene represents the king visiting the banqueting chamber, and finding there a man not having on a marriage garment. As one, by custom, had been provided for him, as for all invited guests, the king was highly indignant at the stranger's disrespect. Then, as he had no apology for his conduct, the king ordered him to be bound hand and foot, and cast into outer darkness, where "there shall be weeping and gnashing of teeth." No time

intervenes between the formal conviction of the culprit and the doom assigned him ; a lesson for us all in harmony with passages quoted above, and with others that are to follow in this classification.

XXV., 14-30—Now we have the parable of the talents. The owner of the capital, on leaving his home to visit a distant country, gives certain sums to his servants, regulated by his estimate of their respective abilities, that they might be employed for the increase of his wealth, while he tarried in a foreignland. After a long time he returns, and reckons with them individually. Those who had been industrious and added to his riches are suitably rewarded ; while the servant who made nothing by the one talent committed to him, and never even tried to increase it, was pronounced a “wicked and slothful servant,” and sentenced to be cast “into outer darkness,” where “weeping and gnashing of teeth” are known. No time elapses between his conviction and the appointed requital ; the “weeping and gnashing of teeth” are occasioned by the known irreversible character of such a sentence. Other scriptures sufficiently explain what, under God’s moral government, faithlessness culminates in—“if ye live after the flesh”—*i. e.*, carrying out your natural inclinations—“ye shall die.”

XXV., 31-46 (p. 54). The well-known Professor Drummond says that in these verses “the Judgment Day is depicted for us in the imagery of One seated upon a throne and dividing the sheep from the goats,” and that they indicate “the

test of a man—is not How have I believed, but How have I loved?" . . . "not what I have done, not what I have believed, not what I have achieved, but how have I discharged the common charities of life." * The final record as to both divisions is given in v. 46. "These shall go away into everlasting punishment; but the righteous into life eternal." Having made explanatory remarks on the verse just quoted, under Class I, where it stands in its proper place among the Scriptural quotations, we now remark that the rewarding of the righteous, and the punishing of the wicked occur at the same period. "Come, ye blessed," and they enter on life eternal; depart from me, ye cursed," and they straightway depart to the doom assigned them, which is to continue everlastingly.

* To make this part of Scripture favor the probation theory, at any rate to avert its obvious antagonism to that theory, it has been affirmed, without an atom of evidence in its support, that the punishment spoken of "precedes resurrection." We admit the company here described as sentenced to "everlasting punishment" have not been resurrected, for they come not from the grave, but are summoned as living men from the different quarters of the globe. Having never died, they would not require to be resurrected in order to present themselves before the great tribunal. But, in admitting that, we do not admit that the "everlasting

* "THE GREATEST THING IN THE WORLD." A small, but most instructive publication, so far as practical Christianity is concerned.

punishment" to which they are consigned is merely a temporary experience of severe and multifarious pains below the moon till the sentence is exhausted. They—the irregenerate spoken of in this overwhelming scene—present themselves before the judgment throne as men who have not died, or ceased to be among the living inhabitants of the world; and the design for which they are assembled, by a force irresistible, is to hear their eternal doom pronounced, which is death, or destruction, so often foretold in the inspired volume.

Now let this be kept in mind, and the attempt to extract an argument on behalf of future probation from the statement before us will be manifested in its weakness, namely, that as a multitude of saints will appear before Christ, the Judge, without having been resurrected, "we shall not all sleep," (I. Cor. xv., 51); so, it may most reasonably be assumed, a multitude of sinners will be called to answer, not from the dust, for when the tribunal is occupied by the Lord Jesus, they will be living in the world, attending to their several interests, and cherishing impiety and selfishness in their hearts, as this scene represents them. Regarding the final arrangements for judgment, no detailed information has been communicated in the sacred pages. Of this, however, we are infallibly assured, we are all to be judged; but the judgment, for aught we know, may not be confined to one assize, and likely will not. When men are judged the award is irreversible. The wicked, whether they had to be resurrected or

no, receive for the deeds they have done—in the case of those who were called to judgment as living men, the first and “second death” being concentrated in one; the righteous, whether they had to be resurrected or no, forthwith enter on the inheritance of life and bliss perpetual.

LUKE.

XIII., 1-4.—The case of the Galileans, who, by Pilate’s mandate, were slain in the act of sacrificing, having been referred to in our Lord’s presence, he took the opportunity to alarm his hearers, saying to them, “Except ye repent, ye shall all likewise perish;”—as surely and as swiftly.

From their sudden destruction on whom the tower of Siloam fell, he re-enforced the same warning on his audience.

XVII., 24-30.—Here we are first instructed as to the manner of the glorified Christ’s entering on “his day”—the day of his appearing for judgment—the day when he will compel universal thought as to his power and functions; it is to be rapid as the lightning’s movement through the sky. Then the fate of the God-forgetting is portrayed and illustrated in its nature and swiftness of execution, by the Noachic flood, and the devastation of Sodom by fire and brimstone; “thus,” he solemnly testifies, “shall it be when the Son of Man is revealed.”

I. CORINTHIANS.

X., 11—“Now all these things happened unto them for ensamples (R. V., “by way of example;”) and they are written for our admonition, upon whom the ends of the world are come.”

* The things referred to are the immediate execution of those Jews in the wilderness who lusted "after evil things;" some were "idolaters," some "fornicators," of whom twenty-four thousand fell in one day; some of them tempted the Lord, and were destroyed by serpents, and some were "murmurers," and they "were destroyed by the destroyer," (vs. 5-10).

* As to what do those events admonish readers in the Christian ages? Undeniably this one stands out conspicuously, that God hates sin, and that persistent sinners shall not escape his wrath when it begins to burn. But more than that, they are taught also that swift execution will follow conviction on the great day of assize. No warrant, assuredly, in all this for the doctrine that life-long transgressors shall hereafter have a term of repentance. Even a coveted inference of hope, slim as a spider's thread, can find, even with microscopic vision, no spot for an attachment in the different examples here introduced for our guidance.

II. CORINTHIANS.

V., 10—"For we must all appear before the judgment seat of Christ, that every one may receive the things done in (Gr. through) his body according to that he hath done, whether it be good or bad."

* Both classes, obedient and disobedient, are to appear together before Christ when on the judgment throne; the one to receive at his hand gracious rewards, the other to be doomed to the retribution earned by their conduct. The decision of justice is as final in the one case as in the other; and the decision in

both cases is immediately operative. Forthwith the approved inherit the glory after which they aimed during their consecrated lives; and forthwith the ill-doers meet their long-predicted fate. There is no hint of delay in executing the fatal sentence that will be pronounced on the unholy—their time for submission to the entreaties of mercy is over, and eternally over. It would, verily, be absurd to speak of a subduing and renovating period in store for the unholy under another lease of existence as a recompense to them for things, in their case God-condemned things, wrought in the body; and that, namely, deeds done in the body, is the rule, so to speak, which is to determine what good and bad are appointed to receive. “He that doeth wrong shall receive for the wrong which he hath done; and there is no respect of persons.” Col. iii., 25.

I. THESSALONIANS.

V., 2—“Yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

”—, 3—“When they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

”—, 9—“God hath not appointed us to wrath; but to obtain salvation by our Lord Jesus Christ,

”—, 10—“Who died for us, that, whether we wake or sleep, we should live together with him.”

* At the Lord's second coming, the portion of the wicked is “destruction,” and that suddenly inflicted upon them. On that day the faithful will be invested with the salvation to which they had been appointed. The dead of their number will be transferred by Divine power from

the mortal to the immortal condition, that they may all henceforth live absolutely by Christ, and with him in glory. The enemies of the Redeemer and of his people meet undelaying "wrath"—the opposite of salvation; the salvation is to instantaneous immortality; the "wrath" takes the form of "sudden destruction"—a destruction never to be repaired. In the case of the then living enemies of God and his Christ, the passage seems to intimate very plainly that their doom is to undergo the first and second death concentrated in one, effecting an instantaneous and unending eclipse of conscious being.

II. THESSALONIANS.

I., 6—"It is a righteous thing with God to recompense tribulation to them that trouble you:

"—, 7—"And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,

"—, 8—"In flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.

"—, 9—"Who shall be punished with everlasting destruction from (*i. e.*, to come out from) the presence of the Lord, and from (*i. e.*, to come out from) the glory of his power."

* The import of v. 9 is exactly this—the Lord himself will destroy them; their perdition is to be accomplished by a sudden and direct exercise of his resistless might. Such an idea as that there will be conceded to them a time for mental reformation is utterly excluded by the language before us from the realm of possibility. Their end is destruction—immediate and irrevocable.

FIFTH CLASS OF PASSAGES.

Those in which God is represented as an avenger.

LUKE.

XVIII., 7—"Shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?"

"—, 8—"I tell you that he will avenge them speedily."

* The meaning of the last clause in v. 7 is—though, on their account, he be long-suffering, slow in exhibiting his wrath.

* "Avenge" is to exact satisfaction for injury done, or to inflict punishment on evil-doers; and in a signal manner God will take vengeance on those who insult, oppress and murder his "elect," his chosen worshipers who honor his name, and love the Lord Jesus, his only begotten Son.

* How will he be avenged? By doing what the Sacred Word reveals, that is, by punishing them. What the punishment will be is most clearly announced in his warnings to the godless and the cruel. What can be plainer than this: "Whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone (R. V., 'a great millstone;' *i. e.*, 'a millstone turned by an ass') were hanged about his neck, and he were drowned in the depths of the sea." In the Old Testament we hear of the blood-avenger, to whom, in all likelihood, there is an allusion when God speaks of himself, or when he is spoken of as an avenger. The guilty who trampled on his saints, and resisted all

counsels from on high, at length fall into the Omnipotent avenger's hands, and, instead of tolerable quarters in a city of refuge, with an extended course of gospel entreaties, are at once delivered over to swift perdition. In brief, vengeance suggests nothing of a reclaiming character. As an act it is altogether penal, be the infliction what it may—imprisonment, scourging, mutilation, or the excision of life by some method slow or swift. The inexorable vengeance of righteous law under God's intervention is, we repeat, death, and when life—conscious existence—is cut off, the chances for reformation to those who undergo the penalty would baffle all ordinary intelligence.

ROMANS.

XII., 19—"Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord."

*Compare Philipp. i., 28.

I. THESSALONIANS.

IV., 6—"That no man go beyond and defraud his brother in any matter; because the Lord is the avenger of all such, as we also have forewarned you."

HEBREWS.

X., 30—"We know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, the Lord shall judge (*krinei*) his people."

* Under the verb *krino*, of which *krinei* is a part, Robinson, in his Lexicon of the Greek New Testament, properly observes, that in this instance the verb, "from the Hebrew"—copying a Hebrew form of speech—means to vindicate, to avenge. Then, according to his interpretation,

the import of the assurance "the Lord will judge," or avenge, "his people," is, the Lord will do so "by punishing their enemies," as he delivers his mind.

* That this punishment, when it comes to be dealt out, has for its aim the reclaiming of the transgressors, is an idea palpably inconsistent with the language employed, and with the succeeding context. "Vengeance" expresses no gentle measures, but those of a judicial and retributive quality ; measures of extermination as the recompense of savage and God-defying wickedness. Hear what is declared in the following sentence, one that no eliminating criticism can divest of his terror :

"—, 3—"It is a fearful thing to fall into the hands of the living God."

* If such expressions carry an ingredient of hope for those against whom the final vengeance is to be directed, where are the words to be found capable of expressing the thought that the intensest, destroying force of God's anger awaits those who do violence to his children, and atheistically scorn his laws?

SIXTH CLASS OF PASSAGES.

Those which describe the present as the time of salvation.

Indisputably this is implied in the several classes of passages already submitted to consideration, and more especially in the first three. With the exception of one verse (II. Cor. vi., 2) in the brief list of texts to follow, they have

all been exhibited on earlier pages, either in full, or in part, or in a summarized form by ourselves, to justify important positions thereon submitted, and are reproduced here because, in our judgment, they substantially warrant the heading of the present series also.

MATTHEW.

XXII., 12—"Friend, how camest thou in hither, not having a wedding garment? And he was speechless.

"—, 13—"Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth."

LUKE.

XIII., 24—"Strive to enter in at the straight gate: for many I (Jesus) say unto you, will seek to enter in, and shall not be able."

* When will they not be able? The answer is:

"—, 25—"When once the Master of the house is risen up, and shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know not whence ye are.

"—, 26—"Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

"—, 27—"But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity."

ACTS.

XIII., 41—"Behold, ye despisers, and wonder, and perish."

"—, 46—"It was necessary that the word of God should first have been spoken to you; but seeing ye put it (the Gospel of life eternal) from you, and judge yourselves unworthy of everlasting life, lo! we turn to the Gentiles."

* That was their position at the moment when Paul was addressing them; had they been cut off by death then their fate was settled; eternal life they would never see. He says nothing of a post-resurrection opportunity. Had he known of such a time of mercy and privilege awaiting them, could he ever have spoken the terrible, despair-engendering words, "Behold, ye despisers, and wonder, and perish?"

II. CORINTHIANS.

VI., 2—"Behold, now is the (or an) accepted time; behold, now is the (or a) time of salvation."

I. THESSALONIANS.

II., 16—"Forbidding us to speak to the Gentiles that they might (may) be saved."

* Had the unfortunate beings died then, would they not have been on the roll of the unsaved?

V., 2—"For yourselves know perfectly that the day of the Lord cometh as a thief in the night.

"—, 3—"For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape."

SEVENTH CLASS.

Those expressing the worthlessness of the unholy.

In Matthew's gospel, iii., 12, they are compared to "*chaff*;" reproducing the idea of Ps. i., 4: "The ungodly are like the chaff which the wind driveth away;" that is, they are light and valueless, and, of course, rapidly consumed, as they will be, in the "unquenchable fire."

In the same Gospel (V. 13) they are likened

to *salt that has lost its savor*; good for nothing, but when cast out to be trodden under the feet of men and animals as they pass on their way.

In chapter xiii., 38, they are said to resemble *tares*. In this category are to be included mere professors of religion, hypocrites, man-pleasers, worldlings, Scribes, Pharisees and persecutors, as well as the grosser tribes of sinners.

In the same chapter, v. 48, they are compared to *bad fish*, which, when taken from the net are treated as valueless.

In John xv., 6, they are shown under the emblem of "lopped-off vine branches," fit only to be used as fuel. "If a man abide not in me, he is (will be) cast forth as a branch, and is withered; and men gather them (such branches) and cast them into the fire, and they are burned."

In I. Corinthians, ix., and 27th verse, Paul says, that if he should not anxiously avoid sin, he, when called to give in an account of his stewardship, would be a "castaway;" or as that which will not stand proof, and in consequence is rejected like the scum of metals. As illustrative of his words, compare Jeremiah vi., 30—"Reprobate (*margin*, Refuse) silver shall men call them, because the Lord hath rejected them;" they would not bear testing, they were found to be adulterated, they were base, and forthwith discarded.

Looking back on the array of testimonies, as to the disobedient in our world, no reflection seems to be so appropriate and salutary as this: "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" I. Peter iv., 18.

PART THIRD.

40. Among the unfortunate statements in the production before us, what is advanced regarding the first death—the death we must all undergo, stands painfully conspicuous. The notion, already exhibited, must be reproduced, so as to be under the reader's eye, while we subject it to examination. Thus it stands:

“It (resurrection) is the deliverance of the unjust from the death penalty incurred by the sins of this life”—p. 151.

In the recapitulation at the close of the article, this, on the resurrection of the unjust, is the first item:

“It (the ‘resurrection of judgment’) is not for the repetition of a sentence already pronounced, and of a penalty (death) already inflicted,” p. 156.

41. Our objection to this deliverance is not that the author leaves it unsupported by Scripture, a thing not uncommon in his pages; but that it is in direct opposition to the Sacred Word. It is merely bold assertion, to which imagination, the friend of needy theorists, once more lends its support. True, the Bible often connects the death of men with their own sins, as we do ourselves every day. Judas, the miserable, died as the result of his great crime; so, for example, do many over our land hurry them-

selves to the grave through debauchery and intemperance. But such are instances merely of death prematurely occasioned. Had they all been pure, and temperate, and holy, the last enemy would ere long have consigned them to the tomb. The oracles of truth tell us how, "in Adam all die," I. Cor. xv., 22. As this forms part of a chapter treating of the resurrection of saints only, the verse just partially quoted, when fully expressed, would properly and logically stand thus, "As in Adam all"—*of us*—"die, even so in Christ shall all"—*of us*—"be made alive." It connects the death of saints not with their own sins, but in some mysterious way with Adam, the fountain of our race. What is true as to the mortality of the faithful is, however, true also of the whole Adamic family, as we are taught in the Epistle to the Romans in these words: "Through one man sin entered into the world, and death through sin; and so death passed upon all men; for that all have sinned," (v. 12;) "death reigned from Adam to Moses, even over them that had not sinned after the likeness of Adam's transgression" (v. 14;) "by the trespass of the one, death reigned through the one" (v. 17.) Thus we are assured that the first sin of Adam entailed death on the whole of his lineal descendants. The Bible, it should be noted, simply records the fact, without one word of explanation as to the how his sin produced the dismal result. "Men," a judicious commentator remarks, "have sought for a theory to account for it. And many suppose they have found it in the doctrine that the sin

of Adam is imputed, or set over by an arbitrary arrangement to beings otherwise innocent, and that they are held to be responsible for a deed committed by a man thousands of years before they were born." But the Bible makes no such representation, and since it is silent we may, with reason, hold that philosophizing on the connection between our death and Adam's first offence is a waste of time, given us for better purposes.

42. This thing is certain, "it is appointed unto all men once to die"—appointed by him whose wisdom and justice are unerrable; and we observe with what constancy and impartiality that ordination takes effect.

43. Though we cannot explain why Adam's sin is visited on us, or brings upon his descendants an ultimate fate like his own, we can easily discern that the removal of the "tree of life," spoken of at the commencement of Genesis, rendered it certain that death would be triumphant over our race, as it ultimately triumphed over himself.

44. We have now seen why men die, and the explanation stands in clear Scriptural utterance; but we are not yet done with the penalty itself, for the author denies us that privilege. Many will imagine that when he describes "death" as the consequence of sin, he means really what the word unequivocally imports, the loss of life, or of conscious being, the subject of the infliction becoming, in the language of Job, as if he had never been. In the address to Adam, after his act of disobedience, the penalty, of which he had

been forewarned, seems very distinctly set forth. "Dust thou art, and unto dust shalt thou return." He knew nothing before he awoke as a living existence, and we may fairly suppose he would understand from the Lord's words that when returned to the dust again he would be incapable of knowing and willing, enjoying and suffering, as prior to his formation and quickening by Creative energy. No ideas about souls, shades, departed spirits, Elysian fields and Tartarus, such as were evolved or dreamed out among the heathen in subsequent ages could suddenly have dawned on his thought, so as to confound in his mind the significant address he had listened to. Should he transgress, his doom was to pass ere long into the oblivion whence he had been evoked, when he opened his eyes on the wondrous universe, of which he was now a conscious tenant.

45. But such an unencumbered view of man, Scriptural though it be, does not satisfy this avowed antagonist of hereditary orthodoxy in sundry departments. Death with him is not that simple yet awful reality, as it is represented to be in the words already quoted. To a certain extent it may be so, but it is something very different from a total and immediate eclipse of being; and with him agree the mass of Christians and heathen in the world. In fact, death is not death. There is a "vital spark" which the final stroke does not extinguish; a consciousness somehow and somewhere remains, that gives permanence to the essential man, let him be where he may. Death is not the opposite of

life, and what life is the opposite of we are puzzled to understand. Let us now hear this theological innovating brother on the subject. Regarding the "unjust" when in death, he says :

"They have already suffered an utter bankruptcy of their being *as men* in that pit of destruction," p. 152, 153.

46. This rather misty sentence appears to describe what death inflicts on those who come under its dominion. And truly, when the "dust"—the material but now inanimate organism, returns to the "dust," there, doubtless, is an "utter bankruptcy" of being; the subject of death's action is consigned to what the writer calls "that pit of destruction," wherein he will be literally destroyed, supposing the pit receiving him to be properly named. If in it, however, there is a possibility of losing something, yet sparing much, or most, namely, the essential man—the being who can suffer, and, of course, think of his woe—if that or he remains entire, it is sporting with human language, and with our intelligence to ask us to believe that such is destruction at all.

47. But the simple idea of death is far from satisfying the author, and indeed he grows more mysterious as his composition advances. We expected to find him far from the traditional views as to death and what lies beyond it; but, in spite of lucid Scriptural testimony, something like the old orthodox horrors come up before us, more complicated and hardly less repulsive. Thus he writes:

The penalty of sin, which is death, has been inflicted upon them (the resurrected wicked.) This "death" is more than the death of the body. Beyond it there is for the wicked the loss of the "soul," which we have seen to be a constituent of embodied manhood. The soul may be destroyed in hell, although as the more subtle part of the spirit's embodiment, it may *long survive and suffer there*, as the case of Dives illustrated. The rich man was evidently sentenced and doomed before his resurrection. We cannot, therefore, suppose that "the resurrection of judgment" is preparatory to a trial, or to the infliction of a doom which *the unhappy subject has been already suffering for perhaps a thousand years*," p. 145, 146.

Thus he discourses about the unholy dead:

The Old Testament always views them as turned into hell, or sheol, at death. There they must abide as captives and prisoners. Our Lord's teaching, we have seen to be in perfect harmony with this. Only he brings out into greater prominence the fact that the soul of man, as well as his body, may be destroyed in the pit, and that this process of destruction is a *process of suffering*. The loss of body and soul leaves the "spirit" naked and outcast. The "soul" of the righteous man is preserved from destruction. Hence he is never completely disembodied. Disembodiment, for man, is essentially punitive. It casts him out of his inheritance," p. 146, 147.

As to the righteous, these sentences occur:

Their resurrection must be a complete investiture in that glorified manhood in which Jesus was raised. The righteous have now eternal life. We have seen also that death does not deprive them of this gift, nor cast them out naked and desolate. *The soul of the righteous is delivered from going down to hell*. Hence, he is not found naked. A building of God awaits him upon the dissolution of his earthly tabernacle (II. Cor., v). And in it he awaits the time of the complete redemption of his body, when it shall be fashioned like unto his glorious body, p. 149.

48. The "pit of destruction," according to the author, is a scene of veritable life, not of literal death and dissolution. It would have been better had proof supported the utterances on

the point, but mere assertion saves trouble, though it cannot inspire confidence in the advocate of new ideas. That the reader may be helped to discover where the truth lies as to the "pit" often spoken of in Scriptures, we take the liberty of submitting to his judgment the following paragraphs from an article by ourselves that appeared in "The Messenger" for March, 1889, as an exposition of the 9th verse of Ps. xxx.—"What profit is there in my blood when I go down to the pit?"

The "pit" referred to has already been spoken of in verse 2, and it is so described there, as in many other places, that no one need long question what is meant by the term when so used,—“O Lord, Thou hast brought up my soul,” or me, “from the grave (Sheol); Thou has kept me alive, that I should not go down to the pit.” In which verse, the second portion of it is parallel to, and somewhat explanatory of, the first; pit explaining Sheol, here, so often, rendered “grave.” A man in Sheol is in the pit, that is, he is dead and buried. Perhaps “Sheol” was in the Hebrew imagination equal to gravedom—the dismal realm of all the dead, in contrast with earth’s sun-illuminated surface, the realm of all the living; into which dark abode each human being enters when consigned to his place of final rest, or when he is buried, or delivered over to corruption and dissolution, in whatever mode his remains may be disposed of by the funereal services of his friends. Henceforth he is concealed from view in Hades—the Greek word by which the Hebrew “Sheol” is translated; and Hades literally means *not seen*, or what is in darkness, intimating that the dead man is in the awful gloom that sooner or later receives all the living; or that, while in it, the lone sleeper is forever hid from mortal view.

This is common language in Scripture, and it may not be useless to quote a few passages where “pit” occurs, so that the prevailing estimate of their condition who have been consigned to its custody may be perfectly understood. As men, they are described as entirely dead, who pass within its bounds. Job says—“they (the dead) shall go down to the bars of the pit when our rest together is in the dust” (xvii., 16). The same devout thinker affirms that God “keepeth back his” man’s “soul,” or man himself, “from the pit,”

(xxxii., 18). Hezekiah thus piously witnesses for our instruction—"Thou," the Lord, v. 16—"Thou hast in love to my soul"—or to me—"delivered it," or me, "from the pit of corruption;"—"the grave"—those in Sheol, "cannot praise Thee; death"—the dead, "cannot celebrate Thee; they that go down into the pit cannot hope for Thy truth. The living, the living, he shall praise Thee, as I do this day" (Isa. xxxviii., 17-19.) No wonder than the godly in those early times, when truth, and not Pagan conceits about death and immortal souls engaged their solemn meditation, thus uttered their desires: "Unto Thee will I cry, O Lord, my Rock, be not silent to me; lest, if Thou be silent to me, I become like those that go down into the pit" (Ps. xxviii., 1.)

49. So far from it being true that "The soul of the righteous is delivered from going down to hell" (Sheol or Hades), we find Joseph's father saying "I will go down to the grave (R. V., Sheol) to my son mourning," Gen. xxxvii., 35. Another antagonizing passage, and that referring to Messiah himself, is this: "His soul was not left in hell (R. V., Hades), neither his flesh did see corruption" (Acts ii., 31). "His soul" is a phrase expressing personality, and there is no mystery about it. The Revisers understood this, and hence their rendering of the verse just quoted, and about which form of expression nothing more need be now said: "Neither was he left in Hades."

50. It might have occurred to the author that a proper method to learn about man's state when dead, or when he is in Sheol or Hades, would be to hear with a docile mind what the Bible authorities affirm concerning it, or, which is equal to the same thing, concerning man's condition when he is numbered with the dead. We have had a glimpse of the truth already, and we can only afford room for a small number of

verses bearing on the question that it seems hardly possible for any one to misunderstand: "I go whence I shall not return, even to the land of darkness and the shadow of death," Job x., 21. "Wilt thou show wonders to the dead?" . . . " Shall thy wonders be known in the dark? or thy righteousness in the land of forgetfulness?" Ps. lxxxviii., 10-12. "The dead praise not the Lord, neither any that go down into silence," cxv., 17. " He (the enemy) hath made me dwell in darkness as those that have been long dead," cxliii., 3. "That which befalleth the sons of men befalleth beasts (the inferior animals) . . . as the one dieth, so dieth the other; yea, they have all one breath (or spirit of life," Gen. iii., 7; vii., 21, 22;) "all go unto one place; all are of the dust, and all turn to dust again," Eccles. iii., 19, 20. "There is no work, nor device, nor knowledge, nor wisdom, in the grave (Sheol) whither thou goest," ix., 10. "The grave" (R. V., Sheol)—those in the grave or Sheol—"cannot praise thee; they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee as I do this day." Isa. xxxviii., 18, 19.

51. In addition to accounts like the above, there is another form by which the same truth is as clearly exhibited, namely, by the representation of death as a "sleep." Of the many examples, we must quote a few. As a preliminary to their transcription, let the reader dwell for a moment on this question: When God "caused a deep sleep to fall upon Adam, was he conscious of what the Lord was doing with his person,

or of anything else at the time?" Why, the sleep of a living being involves the suspension of consciousness, as every mortal knows from observation and personal consciousness. This, in fact, is of the essence of sleep, whether natural or superinduced by artificial means; and so becomes an exact description by a single word of man's condition in death, on the supposition that consciousness has for the time been destroyed. In this manner, then, the Sacred Volume depicts the condition of the departed: "Now shall I sleep in the dust," Job vii., 21. "Man lieth down and riseth not . . . ; they shall not awake, nor be raised out of their sleep," xiv., 12. "Lighten mine eyes, lest I sleep the sleep of death," Ps. xiii., 3. "Many of them that sleep in the dust of the earth shall awake," Dan. xii., 2. "Our friend Lazarus sleepeth." . . . "Then said Jesus unto them plainly, Lazarus is dead," John xi., 11 and 14. "We shall not all sleep," I. Cor. xv., 51. "Them also that sleep in Jesus will God bring with him," I. Thes. iv., 14; see also verse 15.

52. This author holds that consciousness and all the other mental functions survive dissolution, but the inspired evidence distinctly assures us of the reverse. Both cannot be true. Are we to hold that the Bible authorities did not know what they were speaking about, or that they misrepresented the facts communicated to them for our instruction? God forbid that we should ever take either position. If the teaching in the Sacred Word is thoroughly informed and reliable, as we hold it to be, whatever contradicts

it must be unreliable, and therefore entitled to summary ejection. No other position is tenable, and no other is safe. Has the author no faith in the plain import of the passages just quoted? If he has, how can he represent dead men as alive? How can a man be awake and asleep at the same time? It matters not what goes to make up the entirety of a human being, if he is conscious when dead, or when he is supposed to be dead—dead he is not, no more than he was alive before his existence began. If the iron is cold, it cannot be hot at the same time; when the tree is cut down and withered to the core, it cannot have life, though all the world should contend it has vitality still. And so all common sense, all enlightened science, all Scripture upholds the view, sad and humiliating though it may be—"there is no work, nor device, nor knowledge, nor wisdom in the grave (Sheol) whither thou goest."

53. Other lessons in the Volume of the Book, or lessons supposed to be inculcated in its pages, are received without the least hesitation. Why not those relating to death and the sleep of the dead? It has often been exemplified that when a theory is to be upheld, all that is adverse is conveniently ignored. Is that paying homage to the word of truth? Is that fair to the general reader who may have little time to examine the testimony, or little inclination to study the Divine pages for himself? Let us deal honestly with God's word, and with our neighbors.

54. There are, we admit, a small list of passages that multitudes can hardly but regard as

inharmonious with the unequivocal Scriptural accounts of a man in death, or in Hades ; and the more firmly they believe that something in man, or rather something conjoined with his material frame, be it called "soul" or "spirit," survives death, and at the hour of dissolution is transformed to a region of blissful or agonizing experiences, the texts or scenes referred to will the more confidently be held to countenance the prevailing teaching on the subject.

55. Of course, the explicit statements, of which several examples have been furnished, are treated as if they had no meaning, or no authority; in other words, they are completely ignored. The mysterious something, however it may be named, does not die, cannot suspend its special and self-conscious activity, so the popular creeds aver; that mysterious something, moreover, is in fact represented as the veritable man, who at death merely changes his conditions and location in space, and holds on exercising all the functions of an intelligent creature as perfectly as ever he did when clothed with flesh. Whoever reads the few passages we allude to, with the popular belief in his mind as to man, or man's soul, or man's spirit, will see without much difficulty what he expects to find recognized and sanctioned in them, and till he resigns his pagan ideas of human permanence through and beyond death, he will never understand them in their true and inspired sense.

56. Instead of being taught by the Sacred Volume that we are immortal now, as is so commonly affirmed, we are exhorted to seek for

immortality "by patient continuance in well doing" (Rom. ii., 7); and that should be enough to satisfy every individual who is willing to hear what the Spirit saith to the churches, yea to all the sons and daughters of Adam while time endures. Immortality, were it man's heritage by natural birth, might perhaps with a show of reason be supposed to involve consciousness on the other side of what is described as death; and indeed by the prevailing theology, and in many of the non-Christian religions on the globe, it is actually held to involve that, be it logically and scientifically valid or no. But immortality is not man's heritage by physical birth. It is a prize to be sought for, and will never be conferred on the regenerated, or saints, till the Lord returns, when the living faithful shall be changed, and those that have fallen asleep as the ages progressed shall awake to be fashioned in the image of their glorious Redeemer, who himself was once dead, but liveth for ever more.

57. Of the passages held to be in favor of post-death consciousness, the prominent are the following; but room can be afforded for only the briefest consideration of them. Some of them have been discussed at length by competent writers in England, in Scotland, in America, and on the European Continent. On application to the Editor of any Journal, or Monthly Publication, advocating Conditional Immortality, we assume the liberty of stating that a list of such works, and where they can be obtained, will, we doubt not, be readily supplied.

58. Acts vii., 59-60. The dying words of Stephen have been employed to uphold the popular idea of life beyond death. "They stoned Stephen, calling upon the Lord, and saying: 'Lord Jesus, receive my spirit.' " He expected, it is maintained, to survive death, for he commended his spirit to the Lord's care. All of which, however, gratuitously assumes that the spirit of Stephen was Stephen himself. The good man knew better than that. This spirit was the spirit or breath of life (Gen. iii., 7,) that animated and sustained the animation of his being as a man, in common with all the other living creatures, or souls, in the world. It had been imparted to him by the Creator, and dying he resigns it into the donor's hand. Personality was not associated with it, but with the wonderful unity that had inspired and expired it from the earliest moment of independent existence. In support of this affirmation, note thoughtfully the end of the scene: "When he had said this"—a prayer for his murderers—"HE FELL ASLEEP." If asleep, could he be awake and conscious? The creeds palpably contradict the Bible, and their pretensions will yet come to naught.

59. Luke xxiii., 42-43. The penitent malefactor's request of our Lord that he would remember him when he came into his kingdom, was thus answered, according to the English Versions: "Verily I say unto thee, to-day shalt thou be with me in Paradise"—generally supposed to be synonymous with heaven. On the reply, as every one knows, great stress is laid.

by expositors and preachers, with whom we cannot agree. Now let it be considered that, since punctuation is a mere human device to indicate the translator's conception of the meaning of any verse, and has therefore no divine authority, each student of the Sacred Book has in this, as in every other case, a perfect right to insert the comma after "to-day" in the reply, or to retain it where it stands, according to his view, which should always be unprejudiced, of what the Bible intimates about man's constitution (Gen. iii., v. 7), and the teaching all over its pages as to his condition when numbered with the dead. Well, then, since death is declared by Supreme authority to be a "sleep," how could the penitent criminal go, in unbroken consciousness, to Paradise on that day? With reverence, we also inquire, how could the Son of God give an assurance of speedy bliss to a human being, for his answer is held in the dominant churches to import that, when he knew and had taught that death is a sleep, and so rendering the promise incapable of fulfilment? The malefactor's Great Companion in agony went himself to Hades when he expired, and thither the penitent would follow after a brief interval; in other words, the two resigned life and consciousness on the cross, if we are to be guided in our conclusions as to death by the voice—the abounding instruction—of Scripture on the point. It thus seems very clear that the creed, philosophical and theological, placed the comma after the "thee" in our versions. By the sacredness of Scripture we demand that it be put after "to-

day," and harmony between the teaching of inspiration concerning death, and the Blessed Redeemer's promise to his humble associate in agony, is restored. The verse will then read: "I say unto thee to-day," or I to-day say unto thee—"thou shalt be with me in Paradise," leaving the question undetermined as to *when* the promise should be realized by the petitioner.

60. II. Cor. v., I-9.

(The changes in the verses are according to the R. V.)

Verse 1—"For we know that if our earthly house of this ('our' for 'this') tabernacle was dissolved ('be dissolved'), we have a building of ('from') God, a house not made with hands, eternal in the heavens.

2—"For (add 'verily') in this we groan, earnestly desiring ('longing') to be clothed upon with our house ('habitation') which is from heaven;

3—"If so ('be') that being clothed we shall not be found naked.

4—"For ('indeed,' added) we that are in this tabernacle do groan, being burdened, not for that we would be unclothed, but ('that we would be') clothed upon, that mortality ('what is mortal') might ('may') be swallowed up of life.

5—"Now he that hath ('hath,' omitted) wrought us for the selfsame ('this very') thing is God, who also hath given ('who gave') unto us the earnest of the Spirit.

6—"Therefore we are always confident ('being therefore always of good courage, and') knowing that, whilst we are at home in the body, we are absent from the Lord;

7—" (For we walk by faith, not by sight:)

8—"We are confident ('of good courage'), I say, and ('are' added) willing rather to be absent from the body, and to be present ('at home') with the Lord.

9—"Wherefore we labor ('wherefore also we make it our aim') that, ('that,' *omitted*) whether present ('at home') or absent, we may be accepted of him ('to be well-pleasing unto him')."

61.—Wishing to condense as much as possible, instead of remarking on the several verses in this exalted passage, we shall merely introduce a free paraphrase of them, in which will appear our conception, formed after much study, of their meaning, without argument in support of what is advanced, and divesting the truth or thought contained in them of its highly figurative clothing, Of necessity the verses cannot fail to be in perfect unison with other Scriptures that describe death in its results, and the post-resurrection condition of those who are heirs of a glorious immortality.

PARAPHRASE.

V. 1—"For we know that if we mortal believers were to die, and death seems very near to some of us, we shall at length be raised to an incorruptible life.

"—, 2—For as we are, we groan, earnestly desiring, were it the Lord's pleasure, to be immortalized now, and thereby exempted from all future troubles.

"—, 3—Since being so immortalized, we shall, moreover, not be found naked, or under a necessity to enter on the insensibility of the grave, and there wait for the promised resurrection.

"—, 4—For in our present condition we groan, being oppressed with the frailties of our being, attended with converging cares; and though anxious to escape from them all, we have no longing for death, though in one view even it would bring relief; cherishing, on the contrary, an intense desire rather to be changed, as the living saints will be when the Lord returns. Our desire, in fact, is that mortality might

be swallowed up of life, as would be the case were we transformed into his image in the midst of our trials and arduous labors, as witnesses for the truth.

"—, 5—Now he that hath rendered us meet for the indestructible order of being, into which we shall be ushered "at the resurrection of the just," is God, who hath given unto us, in the meanwhile, the earnest of the Spirit; and at the last day we expect to receive the full realization of the lively hope, when made "Spiritual" by being perfectly born of, or fashioned by, the Divine Spirit.

"—, 6—Therefore, we are always bold in serving Christ, knowing that whilst we are mortal we must remain at a distance from our Lord; though we shall not always be excluded from the vision of his glory.

"—, 7—(For on earth we walk—spend our days as Christians—by faith in him and his promises, not as yet beholding him face to face.)

"—, 8—We are thus bold, I say, even as we are, nevertheless eagerly longing for our spiritual nature and investments, that we may be qualified to dwell in his immediate presence.

"—, 9—Wherefore, it is our constant endeavor that, whether with our Saviour, or away from him, we may be accepted of him.

61. It may increase confidence in the views expressed in our paraphrase, if we add a few words by Archbishop Whately on expressions found in the verses before us. He thus expounds:

"The body in which he (Paul) speaks of the Christian being 'at home,' whilst he is absent 'from the Lord,' is evidently that 'earthly tabernacle,' which he has just before spoken of as a 'burden;' and the deliverance from that burden (of which he holds out the encouraging hope) is 'not being unclothed'—*not a separate state*, but the condition of 'being clothed upon,' namely, with the spiritual and eternal body."—*Future Life*, p. 118.

62. Before proceeding with another passage, a remark ought to be made on a statement found on page 149 of the article we are considering. There, speaking of the Christian at death, these words meet the eye:

“A building of God awaits him after the dissolution of his earthly tabernacle. And in it he awaits the time of the complete redemption of his body, when it shall be fashioned like unto his (Christ’s) glorious body.”

63. But the Apostle has no such intimation in the verse referred to, or anywhere else in his writings. The building he refers to in II. Cor. v., 1, is no temporary abode, in which as a disembodied soul or spirit, after the creed-sanctioned mode of speech, he is to reside till his own proper body is restored to him at the coming of the Lord from heaven with resurrecting energy in his will. On the contrary, the “house” he anticipates, so far from being transient and feeble, is “a building of God”—a direct product of his might, not like the first, due to parentalism and heredity; it is also, perhaps we may say as a result, “eternal in the heavens;” in other words, the sacred writer contemplatively looks forward to his restoration to conscious existence in the sublime and enduring form of redeemed and elevated humanity, to be built up and beautified at the resurrection of the just. He only knows of *two* bodies, or styles of humanity—the one, doomed to corruption, we now have; the second, to resemble Christ’s glorious body, over which death can have no power. “It is sown a natural (or animal) body;” “it”—or each one belonging to Christ—“is raised a

spiritual body"—having the nature of a spirit? "It is sown in weakness;" "it"—or each heir of eternal life—"is raised in power," I. Cor. xv., comp. Luke xx., 36.

64. Philippians I.

V. 20—"Christ shall be magnified in my body, whether by life or by death."

The meaning, as we understand the words, is, Christ's glory shall be exalted in my person, or by me, whether my life in his service is to be prolonged, or whether it is speedily to end in martyrdom.

V. 21—"For to me to live is Christ, and to die is gain."

65. That is, I live for the supreme honor of Christ, my Lord, and to die as a martyr in his cause will be gain. Gain to whom? Some say, to Christ, and that is certainly a truth; for every one slain by persecutors bears in dying testimony to the power of the Saviour's love, and supporting grace under the most terrible ordeal to which any friend of his can be subjected. Others, with whom we agree, say, gain to the Apostle himself. Gain, yes, even a crown of glory, when the rewards of fidelity come to be distributed by the Redeemer, seated on the great white throne.

V. 22—"But if I live in the flesh, this is the fruit of my labor; yet what I shall choose I wot not."

66. His living in the flesh means, if I continue alive, which is more fully expressed by his assurance in the 25th verse—"I know that I shall

abide and continue with you all." To the best of our judgment, the results specified in verse twenty-first, constituted his "labor." His mind was occupied with two ideas, his future active service as an Apostle, and what he regarded as its predestined consummation—a violent death, in some form or other, by the rage of his persecutors. The two could not be separated; they constituted his work—his service of life and his service of death. By both he would exalt Christ; and win the diadem of righteousness at the price of his toil and his blood.

67. The high servants of the Lord Jesus were apparently left in all such matters to consult their own preference—choosing life or choosing death in honor of their beloved Master, unless when they had direct intimations of the Divine will; and, in the instance this heroic man records, he informs us he had such a choice. He could prolong his life, and, while avoiding unnecessary danger, continue his gospel testimony; or, by exciting persecuting malignity, hasten his martyrdom, the grand tribute in honor of Jesus, which it was his settled holy ambition to render. The choice perplexed him, however, something could be said for his living and something for hastening on the cruel event that he knew would end his days. The one or the other he had to prefer.

V. 22—"I am in a strait betwixt the two, having a desire to depart, and be with Christ, which is far better."

68. "Far better" than what? Than living in toil, and privation, and contempt, and sorrow,

and the constant sense of danger, than the pangs of a ruthless discharge from life, however glorious the sacrifice would be. This *third thing* is expressed in these words, "having a desire to depart, and be with Christ." He does not say depart *by death*. According to the prevailing sentiment, were martyrdom to happen, he, or his soul, or whatever name may be employed to designate the displaced ethereal tenant, would depart to the presence of his Lord. Had Paul entertained such ideas as to the consequences of death, he would have known that it actually was the gate of glory; but he held by no such faith, else he would have told us he had chosen death, and was determined by holy and more fearless zeal to hasten its arrival. He knew something better than life here, nay, better than death, namely, departing to dwell in the presence of the exalted Lord and Redeemer; departing bodily from this world like Enoch and Elijah; departing as the living saints will when the Lord returns: "We shall not all sleep, but we shall all be changed," I. Cor. xv., 51. Would such a removal not be better than prostration in death? Who feels not that death is humiliating and abhorrent? What friend of Jesus does not sympathize with Paul in his desire? It was a sinless desire, a natural desire for a high-toned spiritual mind, though not likely to be realized; that in fact, was not granted in his case. Still, it manifested his burning affection for Christ; and could not but be acceptable to him who values so highly the love of a regenerated human heart. It was not granted, and the language of his piety would be: "Not my

will, but thine be done!" But when his hour did come, when martyrdom was expected at any moment, how grand his courage, how triumphant his expectation of the promised crown—not immediately on his execution, but when his Lord should return from heaven: "I am now ready to be offered, and the time of my departure"—"dissolution" is come. "I have fought the good fight, I have finished the course, I have kept the faith; henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not only to me, but also to all them that have loved his appearing," R. V., II. Tim. iv., 6-8.

69. Before leaving this most interesting Scripture there are two things that may properly be introduced to the reader's notice, that he may be assisted in determining the true meaning of the verse, an attainment not quite so easy as some imagine.

70. The first is, that the original words rendered "having a desire to depart," etc., might have another translation thus: Having (or I having) an earnest desire respecting the dissolution, and (my) being with Christ, etc. The noun of the same verb is rendered "departure," in Tim. iv., 6—"the time of my departure is at hand," but as death, and a violent death, is certainly alluded to there, dissolution would be its most expressive equivalent; at any rate, "departure," if retained, should be interpreted as meaning—*departure from life*, which, when accurately understood, is synonymous with the cessation of life and all its varied functions. The

same verb rendered "depart," by both English versions, in the expression of his desire is in II. Peter iii., twice translated "dissolved"—"all these things shall be dissolved," v. 11; and "the heavens being on fire shall be dissolved," v. 12. Then Paul may be understood to have had a desire that dissolution might be his privilege, and if so, it was a dissolution not parallel to the term death. The fact that he so clearly expresses a desire for it as something far better than the life he had, or death, shows that the dissolution he held in view when he penned this verse was something quite different from death, though it is a dissolution beyond all controversy. The key to the passage so understood, that is, if dissolution be preferred instead of "departure," lies in II. Cor. v., 1—"For we know that if our earthly house of this tabernacle were dissolved (the same verb as in the passage under consideration), we have a building of God, an house not made with hands, eternal in the heavens." But having only a few pages back dealt with this verse and those associated with it, we need say no more as to it here; and shall only add a few additional thoughts concerning this devout man's eager desire.

71. The thoughts may be thus presented: Paul longed that his humanity as it was might be exchanged then and there for the Spiritual, or final order of being, whereby he would be qualified to enter at once on the visions, and enjoyments, and communions of the heavenly state, in which no fleshly and corruptible member of God's family can share. In other words, he

longed to be "changed"—longed for mortality to be dissolved or destroyed, without the suspension of consciousness, by the production of immortality in his person, as living saints will experience "in the twinkling of an eye, at the last trump." In brief, his cry, as one wearied with long toil and in extreme peril, was equal to this: "Even so"—that is, "quickly"—"come, Lord Jesus!"

72. The second thing is, another translation, somewhat different from either of the two preceding ones, the Authorized version and the Revision, as they are the same. being the first of the two. To my regret, I cannot give the author's name, as it is not entered in my record of the proposed change. This is his rendering: "I am perplexed which of the two to choose, life or death, but I have an earnest desire respecting the returning (that is, of Christ) and (my) being with Christ, which is greatly to be preferred." Strange as it may appear to one ignorant of the original language, the very word here rendered "depart" can bear the translation given it in the rendering just quoted. An instance of this occurs in Luke xii., 36—"And ye yourselves (supply 'be' from v. 35) like unto men that wait for their lord, when he will *return* (analu-sei) from the wedding." The new rendering, as a legitimate translation of the verb in the original, can be justified by Robinson's *Lexicon of the Greek New Testament*, and by Liddell's and Scott's *Classic Greek Lexicon*. Yet this circumstance does not necessarily justify "return" as the correct translation of the verb used by the

Apostle in the sentence under review. It is not easy, however, to prove that it is a wrong translation, for the original can bear it, and the idea evolved by its use is in perfect accord with the natural eagerness for Christ's second coming according to his promise, in the highly sanctified soul, especially when encompassed with death-threatening malice, as this grandest of saints was at the time.

73. For ourselves, we prefer the rendering "depart," as explained in this composition; it involves no displacement of words we have long been accustomed to, and the meaning expressed is appropriate and sublime. Others may prefer "dissolution" instead of "depart;" and others again may incline to the third rendering, directly centering the thought on the Lord's return, and on the blessedness of being with him when he is manifested to glorify his redeemed followers. The three are so related that there is an underlying substantial unity pervading them; they all point to the Lord's revisiting our world as the grand hope, though they reach that climax by a slightly different process.

Luke xvi., 29-31.

DIVES AND LAZARUS.

74.—This dramatic narrative, commonly spoken of as a parable, but not so named by inspired authority, being familiar to all acquainted with the New Testament, we may reasonably expect to be excused for saving the room that the verses would occupy in this pamphlet. We have a few remarks, however, to indite on their contents,

which we respectfully submit to the meditative reader.

1—Note the following extract from the treatise under review :

“The soul may be destroyed in hell, although as the more subtle part of the spirit’s embodiment, it may long survive and suffer there, as the case of Dives illustrates,”—p. 145.

75. These are not clear words, and we do not profess ability to make them plain. This thing is obvious, a man after death—(a misnomer in the hands of such writers)—is alive, and “may long survive and suffer” in the unseen, “as the case of Dives illustrates.” And yet the word “soul,” in any light, occurs not once in the narrative. Both of the leading characters die as men, and are buried ; Dives passes into Hades, and endures torment ; Lazarus is carried by angels to Abraham’s bosom, symbolic of high honor and felicity. Inserting a word, like “soul,” may help out a theory, but the fairness and reverence of such an act is far from being apparent, to our view at any rate.

2—According to a clear-headed thinker, George G. Fisher, “a parable”—and let us assume for the moment this to be a parable—“is framed to illustrate *one* point, and is not to be pressed beyond its intended scope.” In this instance, not following such a common sense rule, a whole system of eschatology has been gathered from the two-fold picture and its horrors. With coarse hardihood and impassioned zeal, the agonizing scene is unfurled before the consciences of poor sinners, as if every item in the fiction demanded to be ex-

plained in no other light than that of a literal communication from the blessed Saviour's lips.

3—But its lessons, or suggestions, or what are imagined to be such, are not all thrust into view, except when they chime in with the monstrous torment theory of the dominant churches—itself based on the pagan myth of natural immortality. Some are taken, some are conveniently overlooked. Wherein is this selection manifested? Take the two characters and examine what is said concerning them. There is Lazarus, and all that we positively know about him is that he was disabled by sore bodily disease, and in abject poverty. Not a syllable speaks of his piety, and no one has a right to assert what the Great Teacher does not sanction. Indeed, appearances are somewhat against him on that score, for we reckon it improbable that he would have gone out systematically to beg from man, when he could at home, if a child of faith, have claimed his heavenly Father's support as a helpless petitioner at his throne; and assuredly the infinite Promise-keeper would not have failed him in his pitiful extremity. Indeed, the only explanation Abraham gives of the poor man's exaltation to his bosom is this:—his whole lifetime had been familiar with evil things only, but now, as a counterbalance, he is consoled. In contrast, Dives was rich, as his name implies, and indulged in all the luxuries of the period, "Thou, in thy lifetime, received good things, and Lazarus evil things; but now he is comforted, and thou art tormented," v. 25. The contrast between him and Job, a man of wealth also, is eminently con-

spicuous: "I was," says the great-hearted patriarch, "eyes to the blind, and feet to the lame. I was a father to the poor," Job xxix. Dives, however, lived for himself, and paid less attention to the beggar's needs than the very dogs that licked his sores. The miserable being desired to be fed with the crumbs that fell from the table at which the callous wordling regaled his appetite; and perhaps of their own choice, the servants were kinder than their master. As for religion, Dives had none of it. Obviously he cherished more faith in "Father Abraham"—an ignorant, superstitious, saint-worshiping faith it was—to whom he cried in his extremity for mercy, than in the God of Israel, of whom he could not be altogether ignorant.

76. Likely Dives, and his kindred formalists, the Pharisees, for it is highly probable he was one of the sect, or that the character is introduced as such, regarded wealth as an indubitable evidence of God Almighty's special favor. Being rich, moreover, he likely imagined himself to be somebody in God's eye; the beggar, of course, was nobody in the same high esteem. Dives, because of his treasures and property, had been specially regarded in this world, and not unlikely dreamt that he would be properly ministered to, and honored, when he passed into the unseen, where, no doubt, he, as an ostentatious Pharisee, believing in soul-immortality, would expect permanence of being, as well as suitable felicity and distinction. To instruct his hearers, our Lord, in the dramatic scene, disappoints the expectation of Dives himself, and of his friends re-

garding his fate. As a lover of gold and obsequious salams, he is represented as sinking at last into misery, while the poor and despised sufferer is carried aloft to joy!

77. If auspicious natural and social circumstances, assigned him in providence, and *nothing more* determined a man's favorable relation to God now, rich men, like Dives, might, with good reason, expect the tables to be turned on them in the next scene, and the poor, and the helpless, and the despised, to have their turn of solace during a long recompensing time in some sphere appropriately typified by repose in Abraham's bosom. By Pharisaic souls, especially those of large means and in high station, the indigent and lowly on earth were looked upon with supercilious contempt. They were held to be objects of aversion; a sort of animated rubbish, to be thrown in the hereafter, if a hereafter was ever to be theirs, into any odd corner of the universe out of sight of all respectable society.

78. Our Lord's aim, as it appears to us, was to rebuke such characters, and he does rebuke them in oriental vividness, for their worldliness, and pride, and lack of sympathy with their fellow creatures, burdened with terrestrial privations and sorrows. Occupying for a moment their own creed-platform as to human immortality, we regard him as saying substantially: "If God has made you rich, and enabled you to enjoy life to the extreme, without any merit on your part, he may, in the next term of existence, confer on men like Lazarus, abounding peace and comfort when you are displaced from his favor;

and you can hardly but suppose that he will dreadfully chastise you for your selfishness and inhumanity while here." This seems to be a fair evolution of the moral of our Lord's highly-wrought figurative address.

4—One other remark, and this we advance with the positiveness of truth. It is this, whatever be the main lesson of the figurative discourse, it cannot be that deceased men are actually alive. The plain, unambiguous statements as to death, must control the meaning of all figurative representations, like the scene we are contemplating. The Hades of the Pharisaic sect, like that of the ancient classic writers, was a different one entirely from the gloom and forgetfulness of Sheol or Hades in the Bible, as quotations previously introduced amply demonstrate.

79. There are a few other texts usually employed to uphold the doctrine that death does not in any degree suspend the mental functions, but on this occasion we can make reference to no more. The principle we have followed in handling those discussed with some fulness, is that the simple shall guide in the interpretation of the complex, and the clear those that are figurative, and ambiguous, or apparently so. We assume at starting, that there never can be a contradiction in the inspired testimony; and our humble effort has been to show that there is none in this case. True it is that the above are not all the passages summoned to defend the accepted theory, so manifestly favored in the production before us; but they are the chief—the heavy guns, as it were, and our method may

assist those who are willing to spend on them a little thought in arriving at the conclusion, which they may reach without much difficulty, that sensibility for man in death is nowhere taught in Holy Scripture.

PART FOURTH.

80. The new theology, like the old, insists on consciousness being continued unimpaired through the long Hadean period—the long period at any rate, subsequent to death on till the resurrection. The mysterious traditional soul, or spirit, here comes in as the substantial man, and forms the basis of the eternal life which the righteous had before they left this world, and which they retain in the new sphere dissolution introduces them to. Thus it is written on page 149:

“The righteous have now eternal life. . . death does not deprive them of this gift.”

81. Perhaps the author means, unless they were heirs of unsuspending consciousness, it would not be true they had received life eternal in accepting Jesus as their Saviour. If such is his meaning, would it not be conceivable to one holding his idea of our nature, as death-surviving, that a human being might have eternal life for a long time and be unconscious of it? just as he may own the temporal, or purely physical life, and be unconscious of it, which, in fact, we all are when wrapt in slumber. Death might not separate them from the more valuable property, though their consciousness of it,

and of all mental states, might, through death's fell blow, be suspended even for a series of ages.

82. But the difficulty which the author it may be feels in reconciling the assurance that the righteous have eternal life now, with a condition of unconsciousness in death, though it would be analogous to our unconsciousness for hours each day of physical life; we say the difficulty arises from a misapprehension of the promise and assurance made to each believer in the gospel. We concede that it is written: "He that hath the Son, hath life;" "He that believeth on the Son hath everlasting life." But other portions of Scripture speak somewhat differently, and must be allowed to guide us in understanding announcements like the two just quoted. They cannot be taken absolutely. Hear what stands in I. John ii., 25: "And this is the promise which he promised us, even the life eternal," and in Jude, v. 21: "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." Only at his appearing will the eternal life be literally imparted to the faithful. This verse also seems very explicit: "No man hath left house, or brethren, etc, . . . for my sake, and the gospel's, but he shall receive a hundred fold now, . . . and in the world to come eternal life," Mark x.; 29-30. So does this one: "To them who, by patient continuance in well doing, seek for glory, and honor, and immortality (supply from v. 6—God 'will render') eternal life," Rom. II., 7. If believers had now eternal life in actual possession, they would hold the prize—the grand inheritance of interminable be-

ing, while but striving in the race for the unspeakable distinction.

83. Just as we might expect, the reception of eternal life, not as a present, but as a future privilege, is an idea exhibited in diverse forms all over the New Testament. In verses just quoted this has partially appeared, and is well illustrated by such varied and explicit statements as the following: "He that soweth to the Spirit (this is the sowing time), shall of the Spirit reap life everlasting," Gal. vi., 8. "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called," I. Tim. vi., 12. "In hope of eternal life, which God, that cannot lie, promised before the world began," Titus i., 2. "This is the promise which he promised us, the eternal life" (I. John ii., 25)—a promise is not a possession. To contend, therefore, that the righteous actually have eternal life in this state, is contrary to the teaching of Scripture fairly interpreted: they are *sowing* for it, fighting for it, striving for it, hoping for it; at most they are heirs of it, and if "faithful unto death" the vast possession will be conferred on them, and sealed as theirs, at the resurrection of the just.

84. How, we may inquire, can eternal life be really in the possession of a being frail like man as he appears now? The earthy vessel can hold no such wondrous property. It must have a kindred, or sublimated receptacle, or form, or organism, if such language is permissible, capable of supporting and manifesting an unclosing life. Thanks be to God, such is promised, as already intimated (see Part First, Section 7,) in

the transcendent revelation in I. Cor. xv., where we read: "There is a natural (animal) body, and there is a spiritual body;" "that was not first which is spiritual, but that which is natural"—(animal, or soulish;)" "flesh and blood cannot inherit the Kingdom of God, neither doth corruption inherit incorruption," vs. 44, 46, 49. Words found in the same Apostle's letter to the Colossians may properly be studied in this connection: "When Christ, who is our life, shall appear, then shall ye also appear with him in glory," iii., 4. At present, then, no child of God can have eternal life in an absolute sense, for he must be transformed into the higher order of humanity before he can receive it; or *his being so transformed is its commencement*, since it is to be marked by the attribute of incorruptibility, placing him on an equality with the deathless angels of God in heaven.

85. Such an exhibition of the whole testimony as to life everlasting, which we trust is correct and reverential, warrants the observation—how rash, how inexact it is to assert as an absolute truth, for the sake of building up a mere speculation, that "the righteous have eternal life" now, and "that death does not deprive them of the gift." Of course, it could not deprive them of what they never actually possessed, though it ended their striving for it, their hoping for it, and their enjoyment and praise in view of it as their destiny at God's appointed time, by delivering them up to Sheol, where neither noise nor dreams disturb each lone sleeper's rest.

86. Some extraordinary statements as to the

punishment of sin have already been discovered in the progress of this review, but bolder words are found in the article, so marked by assumption and misleading oracularism. The author's conception of sin's punishment is thus defined:

"We believe this notion, that the sinner's punishment is not immediate, and that the bulk of it is reserved for infliction after his resurrection, to be wholly false and unscriptural," p. 147.

87. So we are to understand that the larger part of the sinner's punishment is "immediate," or here, and, were the fact so, his resurrection would not be a step preparatory to actual punishment, and might only bring him under a system of morally curative discipline with a view to his final salvation. For punishment in this life would shut off the need of retribution, save, in a fractional degree at most, on his being recalled to life by a resurrecting summons. He would then start with a clear score, though much in need of inward purifying. Thus the author's theory stands out with an air of probability and consistency, and will stand if his supporting assertions have the quality and endurance of truth in their fibre. To us, it seems to be fancy that it rests on instead of fact.

88. That sin is frequently attended in this world with disastrous penal results, even early death itself, cannot be denied. These, in some instances, may be regarded as its associated, inevitable, and often speedy issues; fittingly symbolized by the consequences of touching red-hot iron, or drinking a deadly poison. Drunkenness, the opium habit, and unclean vices, for

example, waste the vital energies, and sooner or later terminate the erring one's career. As a rule, the sober and the chaste have a present reward, and the law by which certain vices entail suffering and premature decay, secures the health and comfort, other things being propitious, of those who curb their appetites and animal desires.

89. But while this is true, it is also no less certain, that there are many sorts of moral lawlessness that have no immediate, pernicious, or even disagreeable effects. Among those may be enumerated profanity, gambling, cheating, hatred, covetousness, lying, perjury, hypocrisy, blasphemy, atheism, persecution, disbelief of the gospel, and all similar forms of wickedness. So far from such characters enduring pain springing from their God-condemned offences, they enjoy life, many of them to the full, and are strangers to fear. They share in festivities, frequent the theatre, delight in card parties and balls, are radiant at a garden assembly, it may be travel far and wide in quest of amusement, and find excitement and solace in the glass that stimulates. So they regale themselves at the fountains of pleasure; at least, have as their motto, "Soul, take thine ease," and, very likely, after the Psalmist's observation, "have no bands in their death." To speak of such persons, and their name is legion, as having had "immediate" punishment for their sins, is enough to provoke a smile. Punished! why, they are quite satisfied with their fortune, and not a few envy their experiences.

“And still, ’mid portents of fast coming woe,
 They make mad mirth;
 Pomp lights the festal chamber, and they grow
 Wanton on earth.
 They plant, they build, choose Sodom’s smiling lot,
 And, in derision, cry, ‘Why comes he not!’”

90. It is vain to talk of the moral deterioration of their natures, their growing insensibility to the voice of conscience, as inevitable retribution; not in any degree are they disturbed by innocuous representations of the kind, however true, if there is no pain mingling with their enjoyments; no jarrings within, no troubles without.

91. It is easy to write the sinner’s punishment is “immediate,” but, in many cases, it is most difficult to decide when a sufferer’s painful experiences are the result of his own violations of law. Job’s friends concluded he was a great sinner and an accomplished hypocrite to boot, because of his diversified woes; but in this they *only* revealed their own imperfect discernment and uncharitableness. They did not understand the Divine moral system under which the human family lives, and moves, and has its being. To-day a kindred ignorance, blended with superstition, pervades even the Christian world.

92. That the Patriarch’s calamities were not to be traced to occult personal sinfulness is proven by the Divine testimony in his behalf ere his troubles began: “And the Lord said unto Satan, hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth (refraineth from) evil,” Job i., 8. The afflic-

tions that were allowed to descend on him were not penal, therefore, but had for their object, under the infinite Father's superintendence, his still higher moral and spiritual advancement; in a word, to bring out in full expansion the reality of his life in God, and his sympathy with the needy and suffering of his race. Even when the fiery ordeal reached its close, he whom his friends misunderstood and wounded severely with their cruel speeches was employed in the end, by Heaven's mercy, to act as their intercessor and shield:—"go to my servant Job, and offer up for yourselves a burnt-offering; and my servant Job shall pray for you; for him will I accept," Job xlii., 8.

" Though sharpest anguish hearts may wring,
 Though bosoms torn may be,
 Yet suffering is a holy thing;
 Without it what were we?"

93. Then, as every thoughtful observer knows, there is a vast amount of suffering and bodily infirmity which cannot justly be ascribed to personal transgression at all. Such evils are of a hereditary nature, and sometimes appear in terrible forms, such as scrofula, cancer, consumption, dyspepsia, idiocy, insanity, blindness, and, undeniably, the drunkard's appetite, ruining his own life, and desolating his household. No doubt these transmitted evils are originally due to parental or ancestral violations of the moral and physical laws; but the curse, so to speak, falls chiefly on the innocent, and they cannot escape, for they are born under an essentially beneficent arrangement that transmits good qualities, which, however, when counteracted must, of

necessity, perpetuate moral and organic defects and maladies.

“Here what one sows must another reap. And children suffer for their fathers’ sins, while they live here,” [Ugo Bassi, p. 16].

94. All things taken into account, there seems to be deep and really philosophical discernment in the words of the ancient preacher: “All things come alike to all: there is one event to the righteous and the wicked, to the good and to the clean and to the unclean: to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner, and he that sweareth, and he that feareth an oath,” Eccles. ix., 2. It has been said, almost in the straight line of truth by a modern preacher, one who believed in the popular dogma of endless suffering hereafter for sin:

“It is not true that there is a just and complete retribution to every man, according to his deeds, in this life. Many of the wicked are prospered in life, and there are ‘no bands in their death, but their strength is firm.’ Many of the righteous pine in poverty and want and affliction, and die in the flames of persecution.” . . . “As the proposition of the Apostle here is, that ‘God will render to every man according to his deeds,’ it follows that this must be accomplished in another world. The Scriptures uniformly affirm, that for the very things specified here, God will consign men to eternal death.”—Barnes, on Rom. ii., 6 and 8.

95. Clearly, the “immediate” punishment of sin does not as a theory correspond with the facts as they meet our observation, and on that account is entitled to be pronounced unsatisfactory and perilously misleading. The element of complete justice cannot be discovered in the arrange-

ment, and a conviction, not to be suppressed by sophistry however specious, that under the Divine moral government there must be avenging recompense at some future time, that will justify itself as the due award of sin and redound to the glory of the sinner's Judge.

96. We have styled the doctrine that the bulk of the sinner's punishment is "immediate," one perilously misleading, and, what is singular enough, on the author's own showing, the doctrine is UNTRUE! "Immediate" is a brief period of duration, let it shift along the ordinary days of a human life on earth; but what of the unpardoned culprit's fate in the unseen abode between what he calls death and the resurrection? On page 146, he speaks "of a doom which the unhappy subject has been already suffering under for perhaps *a thousand years*;" on p. 148, he reiterates the same appalling idea: "We have already spoken of the *protracted torment* which the 'soul' may experience in this dissolution, before the 'spirit' is wrenched from it and driven into the outer darkness." To us, as formerly remarked, the latter extract is far from being intelligible; but whatever it does mean, it has a dismal sound, and suggests mysterious agonies of far-stretching continuance. So, after all, the punishment of sin is really not "immediate," for it may involve protracted torment during a thousand years; and if one thousand why not two thousand? nay, why not the whole interval between death and the resurrection? A long "immediate" with a vengeance!

97. But more and worse than that, it is "pro-

tracted torment" in a purgatory of which no merciful forewarning had been given; a region of suffering, instead of one, as described on the unerring pages, where deep repose is assigned to all who pass within its gloomy confines. The miserable captive was trapped by a hidden power, and hurried down to a lurid chamber, or domain, where agonies never dreamt of hold him in their grasp. There he finds himself not alone in wretchedness. Many have arrived before his advent, and fresh victims, or patients, are constantly received, for the populous and naughty world he left furnishes a daily supply. What a scene under the ordination and superintendence of a God whose name is truth and love! Before the imagination spreads out a far-extended troubled throng, numerous as the crested ocean-waves, are seen to be when one surveys its agitated expanse from a hill top on the shore. "Protracted torments!" The vision might bring tears to the eye that never wept before. But the spectacle is a wild fancy of a theologian's brain; and to us revolting in the extreme, as it is affirmed to be an actuality in the empire of him who cannot deceive, and who holds the balances of eternal justice in his hand. Sailing on the wings of a theory, men are driven towards strange regions of thought, upon which, if they listened to the voice of prudence, they would reflect long before they pitched their tent.

98. The Commentator lately quoted never wrote a more truthful sentence than the last one in the passage, had he only known the real meaning, instead of the creed meaning, of the words

he employs: "The Scriptures uniformly affirm, that for the very things (heinous sins) specified, God will consign men to eternal death." That is the unchangeable penalty awaiting the impenitent—"eternal death;" death being the antithesis of life, not life in the inherently self-contradictory form of a miserable state of being. Physical death introduces its subjects to sleep, or unconsciousness; the second death will exercise a kindred power over those who are condemned at last. The first death illustrates and so interprets the second; but from the final infliction no resurrection is to bring release—it is perpetual.

99. According to the new theology, the wicked are to be resurrected with a nature exactly similar to their organic constitution prior to the first, or physical, death they have undergone. Their bodies, to express it otherwise, are earthy, mortal and corruptible (p. 150, 153), with, of necessity, all the innocent animal wants with which we are daily familiar. In this manner the disciplinary process begins, in hope of their amendment and ultimate recovery to the obedience of approved children; angels, we suppose, acting as monitors and nurses while the gracious treatment lasts. As many of them were extremely godless and profane, sensual, obdurate and cruel, not to mention any other kinds of depravity, we cannot but imagine it will take a long period, years on years, perhaps ages of ages, to soften their petrified hearts and clothe them in the beautiful attire of holiness, if they are ever to be renewed at all. There is no reformation by magic; all analogy taken from the

moral history of mankind, or of individual members of the race, forbids us to count on speedy renovation, especially in those who were veterans in sin. So far as we can judge from the pages before us, the field of experiment is likely to be here, if a portion of the globe large enough to hold the countless millions, for we fear the throng will be no less than that, can be spared for their reception. But wherever their habitation may be appointed, the demands of nature will very soon insist on appropriate relief. Food—where is it to come from? Clothing—where is it to be found? Shelter—how can it be rapidly provided for such a host? Of the glorified saints, it is said: “They shall hunger no more, neither thirst any more;” but to the immense crowd of transgressors no such promise is on record. The momentary waste of fibre and vitality will insist on a speedy supply of nourishment, and where is it to come from? What will prevent the fiercest cravings from driving them to excesses which are too horrible to be described? Natural men when starving usually have few scruples; the rule at such a moment is food, even for temporary relief—food at the cost of any crime, however unnatural and revolting. A terrible scene rises before the inner vision with its sights and sounds, in which wailings and blasphemies ascend like a tempest towards the eternal throne. But the horror unutterable fades after its paroxysm of wild excess, and the immeasurable plain is covered with the dead.

100. Of course, it is easy to assert that the awful catastrophe will be averted by a supernat-

ural provision for the necessities of those appointed to undergo the reformatory ordeal. The Divine power is always a convenient instrument in delivering a theory from its fatal imperfections. But will limitless energy yield the sustenance imperatively demanded? A bold conjecture is not equal to an infallible promise, and till that is given, and the great scheme of post-resurrection hope is evolved and ratified by the voice of inspiration, the wisest course for a student of the Bible is to hear what it teaches concerning the doom of impenitent sinners, and the direct and unambiguous warning is this: "If ye live after the flesh ye shall die." When? "In the day when God shall judge the secrets of men by Jesus Christ according to my gospel," Rom. ii., 16. On that day a mighty angel shall proclaim this irreversible decree: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still," Rev. xxii., 11.

101. According to the system advocated in the article before us, the wicked are at length resurrected to be placed under a course of reformatory discipline, including Gospel influences, with a view to their final salvation, if that can possibly be accomplished, for with some, it is admitted, the last efforts of *mercy* may turn out unsuccessful, through the unbending opposition of their depraved hearts. The fate of such is thus described:

"It (the course of corrective measures) must issue, in the case of all who prove incorrigible under this discipline, in a second death," p. 157.

“Not that all men will by correction learn righteousness, and be made heirs of eternal life. In some, sinful character will have hardened into such permanence as to become ‘eternal sins’ (Mark iii., 29, R. V.). And for such as suffer the second death there would seem to be no second resurrection,” p. 154.

102. The impression made upon us by these extracts is that the reformatory measures will, speaking generally, be successful in reclaiming those placed under their salutary action. The author, of course, has the privilege of exhibiting his theory in the most favorable light; but he leaves his readers without the least intimation as to why he expects a result so propitious, even if the long impenitent should be mysteriously preserved to undergo the experiment he anticipates in their resurrected history. For some reason or other the moral history of the race encourages little hope in another trial. God, by his servants, the prophets and apostles, has, age after age, pleaded earnestly with offenders to turn from their ways and live; above all, he sent his Son, who expostulated with them, and actually died for them, but, save in a limited decree, the gracious efforts have been entirely abortive. The broad way remains crowded still; few seek the narrow one that conducts the traveler to life everlasting. The salutary efforts in the past, and in the present, do not seem to hold out hope in regard to the mass of our human kindred, for stronger motives cannot be imagined than those already brought to influence the hearts, and wills, and lives of men. It appears rather an extreme demand on those who are acquainted with the past and present of mankind, to expect

them to believe, without some infallible warrant, that after their resurrection the unjust will in general be open to conviction, ready to shed penitential tears, ready to welcome the Son of God into their hearts, with all his sin-conquering energy. Leaving this, we now solicit attention to the doom of the incorrigible, which, for a moment, has been set aside that the few sentences just finished might be introduced.

103. The final penalty for incorrigible sinfulness is the "second death," from which, according to the author, "there seems to be no second resurrection," or, to put it more accurately, from which no resurrection is promised. Now, as the phrase "second death" is borrowed from the book of Revelation, neither he, nor any of his friends, can object to our going to the same region of Scripture, that perchance we may learn something more as to the penalty so described. There we read: "He that overcometh"—or is "faithful unto death"—"shall not be hurt of the second death," ii., 11; this also, "whosoever was not found in the book of life, was cast into the lake of fire," xx., 15; and this, "the fearful, and unbelieving, and the abominable, and murderers, and sorcerers, and idolators, and all liars shall have their part in the lake which burneth with fire and brimstone"—sulphurous flames—"which is the second death," xxi., 8. The closing retribution, then, is death in the lake of fire, recalling the doom of Sodom in all its vividness. Fire is an element in which no organic existence can live, and we fail to discover a reason why the language just repeated should not be taken

in an acceptation absolutely literal. Its action on those subjected to its power produces death, and the "second death," which terminates their existence for ever. It is the last wages of sin, and we dare not modify its significance in the smallest degree. There are sufficient explanations in the Sacred Volume of the first death, or of its results to those who undergo it, and we therefore conclude that the second resembles it in every particular, and that the more rigidly since we have no intimation that the second death is in any respect different from the first. In all circumstances death is the same thing; "dust thou art and unto dust shalt thou return," whether by the slow process of resolution under the green sward, or by the rapid dissolving process of consumption in flames of fire. And such is the end of the impenitent, and a terrible end it is.

104. So we understand this terror of the Lord, and in our esteem, it would be a high crime to add to it, or to take from its pointed and unequivocal significance. We fear, nay, we think it can be demonstrated, that this writer had added to the Lord's terror, and thrown around it a haze of uncertainty and mystical obscurity neither honoring to the awful Judge, nor advantageous for those who need to be impressed with the threatenings he reveals. How so?

105. In this way, if the first death does not kill, how can the second kill? According to representations in this manifesto—the first death does not hurt the essential man. Only his phys-

ical life and organic structure are affected by it, in opposition to the common observation, and the Biblical descriptions of what death does accomplish on those who are overthrown by its mastery. Does not the author speak of a thousand years of torture for some delinquents in the unseen region? Does he not produce such awful and yet mysterious lines as these, based on a dramatic story, in which the word soul is not found, and which the most candid of interpreters shrink from representing as a piece of literal detail and instruction—"the soul may be destroyed in hell, though, as the more subtle part of the spirit's embodiment, it may *long survive* and *suffer there*, as the case of Dives illustrates," p. 145. And, as formerly written, if these torments may be endured by the disembodied wicked for a thousand years, why not for many thousand? nay, we now add, why not for ever? This is the old torment doctrine under a new name, which must delude the unfortunate who find relief in it, or imagine it has provided an escape from terrors which the Bible never displays, and from which, as God-dishonoring, we turn with extreme abhorrence and disgust.

106. Sitting under the shadow of his theory, and, let us suppose, repeating to himself the solemn words, "the wages of sin is death," does he not hear an agonized voice from the unseen prison saying—"Is this death?" It arraigns the integrity of him who determines the final condition of the just and the unjust. True, the unholy have merited retribution, but surely not more than the retribution threatened in the

records of God's will? Torture—where is torture threatened? Fire—does not every one know that it consumes, destroys, whatever is burnable? In what civilized community are penalties a puzzle and a mystery? In civil law death means the destruction of life; imprisonment the curtailment of liberty, and so with other forms of legal vengeance. Shall we imagine the eternal King less fair in his dealings than a nation of mortals when framing ordinances and threats, intended to warn those who steal, and murder, and commit other crimes against their fellow citizens, and against the majesty of law and justice? Shall not the Judge of all the earth do right? Is it possible he may inflict more than his explicit ordinances reveal? Were he to do so, the sense of justice in every department of his moral universe would be outraged, and his glory hopelessly tarnished.

107. And then, moreover, if the threats and penalties are one thing in the page of truth and another in the experience of the miserable offenders, may not the promises to the loyal and the true likewise fail of an exact fulfillment? A little thought would sometimes preserve theorists from charges and dangers they did not foresee as the legitimate results of the positions they, even with good motives, were so unfortunate as to assume. "And they (the harpers standing on the sea of glass) sing the song of Moses, the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."

108. Since there is no resurrection from the "second death," and since the wicked were alive somewhere, and, individuals among them at any rate, in great suffering for some cause or other after the first death, what becomes of those who are not promised a resurrection after the "second death?" They undergo the "second death" because they would not be converted, and at last enrolled with the blest. What becomes of them? It is desirable that the author had carried his speculations a little further, and lifted the veil which he leaves over their final condition. Hope for them there is none, himself being judge. The last effort was tried ere the "second death" overtook them, not by accident, not as a misfortune, but as a penalty inflicted by unerring Justice, because they held on in most determined resistance to all heavenly warnings, exhortations and entreaties. What is to become of them? Are they to be literally "wandering stars, to whom is reserved the blackness of forever?" Since they have borne the penalty of resisting the prolonged reclaiming discipline, which is the "second death," it would hardly be fair to inflict agonies upon them in the new sphere into which that death will introduce them, for if it does not end their existence they must go to some unblest, desert region, where comforts, we must suppose, are unknown. Being unholy, they are unfit for heaven; the threatened penalties are over, then what is to become of them? In "blackness of darkness" do they pine on, consuming their attenuated powers of endurance, yielding slowly to the wasting ener-

gies of despair, till nature, worn and weary, fails, and oblivion clasps them in its embrace for ever? If such is their fate, would that not be death? How else could it be named? Admit that such will be, or may be, their end, then a son of Adam may literally and completely expire, and, if such a finale may wind up the moments of human existence, may not the first death do the same for an interval? and may not the "second death" in the lake of fire end consciousness for ever?

109. We do not pretend to know if a disembodied soul could be reduced to non-being or non-consciousness by the wasting energies of despair. Perhaps we should apologize for venturing on the supposition. The nature of souls as they are regarded in the traditional theology, and by this writer, and, in fact, by metaphysical speculators in all lands and ages, presents so much that is inexplicable and dreamy, and contradictory, that we confess our inability to grasp the subject. The Bible doctrine of soul is explicit enough, but the mysterious is dear to men in general, and only a limited, though an increasing, number of the race insist on a more solid basis than assumption or fancy for doctrines they are invited to accept.

110. A parallel so far to the new Christian theory as to the future of the wicked is found in the modern discoveries among the old Egyptian records and monuments. The ancient dwellers on the Nile had still "another opportunity" for the incorrigible, even after a long round of penal transmigrations in the bodies of animals more

or less unclean, to which they had been doomed, soon after their death, by Osiris sitting as judge in the "Hall of Truth" in the lower world. If the concluding reformatory measures failed, their end is disclosed in such an explicit way that it forms quite a contrast to the reserve, silence in fact, of those in our age who imitate them in speculation, but not in their ability to get out of the mist. The ancient sages, or diviners, do not hesitate to announce the final destiny of the voluntarily incurable, and thus their speculation is complete.

"Ultimately," says Prof. George Rawlinson, "if after many trials sufficient purity was not attained, the wicked soul, which had proved itself incurable, underwent a final sentence at the hands of Osiris, judge of the dead, and, being condemned to complete and absolute annihilation, was destroyed upon the steps of Heaven by Shu, the Lord of Light."*

Now, by all means, let us have a straightforward answer to the question—What becomes of those who undergo the "second death?"

111. Surveying the popular doctrine as to the consequences of sin, and the views enunciated by this author and those in accord with him, we are led to infer that their contentions originate in an unwillingness, likely springing from their inherited psychological opinions, to accept Bible teaching in the plain, natural sense of the language in which it is embodied. Leave that, and there is no end to the vagaries and contortions that even good men will advance in the

* The "Religions of the Ancient World," p. 10, No. 62 of "The Humboldt Library."

name of truth. By the process, death becomes a mere transition, as through a dark tunnel, from one life to another; destruction becomes preservation; fire becomes a preserver instead of an element of destruction; and we should not wonder if some untamed expositor should gravely assure us that "the lake of fire" is an immense bath of perfumed water in which the defiled unfortunates of our family will at last be cleansed till they are made whiter than the snow, and fit for the choicest company in the universe. The Spirit of God gave the word not to puzzle the reader, but easily to inform him, especially as to life and death, points so intimately connected with his highest weal. If the meaning of such words as these—"the wages of sin is death" were uncertain, what end would they serve? The most ordinary capacity can detect the moral in the query—"if the trumpet give an uncertain sound, who shall prepare himself to the battle?" In his threatenings, as in his promises, the Lord of righteousness and mercy addresses men in words they are familiar with, so that the motives to forsake sin, and to seek an interminable existence, may stand out before their intellect in a light clear as that of unclouded day.

112. To the sin-loving, the new theology is, we are bound to testify, charged with comfort; physical death will pay for the sins of their present life. They will come forth at the resurrection, and receive, as it were, a formal discharge for their manifold trespasses, which never cost them a blush of shame, or a pang of contrition. Now they enter on a new career, with the prom-

ise if they choose a better course of behavior where they find themselves, they may yet climb up to glory, and honor, and eternal life. With that second opportunity in reserve, they can spend ungodly and sensual lives here, ignoring the Divine admonitions against sin in every form. It sounds somewhat appalling now, but the final terror—the “second death” and mystery beyond it, is far off, and they will escape the danger, however extreme, by the penitence, which is proper enough, and which will press on them as an easier duty, when former terrestrial allurements will be unknown. Sin made easy, and the future hopeful to the worst, is to us, and we inscribe it on this page with unfeigned regret, a true description of the scheme we have been weighing in the scales of Scripture and reason. Had the author left the final condition of the “unjust” among the mysteries, or consigned it to the realm of the “Unknowable”—a fashionable device in these restless, unbelieving times—it would have been an error greatly to be lamented; but for an avowed Christian to set aside plain testimony and put a spacious speculation in its room, is conduct that may well perplex and grieve every humble and God-fearing man.

113. Finally, the author of the manifesto clearly prefers the rendering of his text as given in the Revision to that contained in the old Version, and therefore “the resurrection of judgment” appears instead of the “resurrection of damnation.” For ourselves, we prefer the Authorized reading; though we would insert condemnation instead of damnation, for the reason

given on an early page, which need not be repeated here. Moreover, we prefer condemnation to judgment, because judgment is apt to be misunderstood, for it does not translate the original so as to convey the Divine speaker's meaning, which we may be sure was exact and informing. The correlated and contrasting member of the verse is definite and clear—"they that have done good (shall come forth) unto the resurrection of life;" and we may feel sure the second part was intended to be no less so, and this a translator should aim to exhibit in his rendering; indeed, if this be not accomplished, any version is a failure. The word "judgment" renders the Greek term (*Krisis*) in many passages quite correctly, but it does not do so always, and the verse in hand is an instance where "judgment" fails, as we contend, to present the idea in our Lord's announcement. Judgment does not balance, in the final awards, "the resurrection of life;" but in the Authorized Version the balance is perfect—"They that have done evil unto the resurrection of damnation," or condemnation. They rise to be condemned, in accordance with the unalterable decree—"the wages of sin is death." Should any one inquire of us on what our judgment is founded, we really have no reply but this—the preceding pages are a full statement of the grounds on which the decision rests.

114. It is proper that the reader should be shown that accomplished translators, especially those who formed the Authorized Version, have on many occasions, as in John v., 29, rendered the original words both as a noun and a verb in

a more exact and expressive manner than that approved in the article under discussion. In the instances we are now to present, judgment or judged would, in our esteem, represent most imperfectly, the true sense of the respective statements; and this any person can easily be made to understand, though quite ignorant of the original tongue.

115. As a first example in point, take John iii., 19—"This is the condemnation (*Krisis*) (R. V., 'judgment') that life is come into the world, and men loved darkness rather than light, because their deeds were evil." Here "judgment" fails to exhibit the import and strength of the original, because the coming of light into the world, and men's loving darkness rather than light, is not the reason of their judgment. Would they not have been judged, if the light had never shone in the world? If they had welcomed it would they not have been judged as certainly? According to the Apostle, "we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad," II. Cor. v., 10. Rejecting the light subjects men finally not to judgment merely, but to condemnation, according to the fixed decree, "whosoever believeth in him shall not perish, but have everlasting life." So translated the sinner is shut out from hope; and no quibbling, no sophistry, about judgment can explode or enfeeble the warning he ought immediately to consider. The meaning is—this will be the ground of condemnation to perpetual death,

that light came into the world, and its guidance was refused.

116. Another passage is, John iii., 17—"God sent not his Son into the world to condemn (*Krine*) (R. V., 'judge') the world, but that the world through him might be saved." Rendering the verse by "judge" instead of "condemn," the impressive contrast in it is lost. The mission of the Son of God was not to condemn the world, though it deserved to be condemned, but to save the world. Saving is not the antithesis of judging, for a man may be judged, and yet saved, and Christ might have come to judge the world, and at the same time to save it. By the new rendering, the antithetical balance in the verse is destroyed; by employing the word "condemn" it is perfect; and the intelligible and glorious mercy in the mission of the Redeemer may be understood in a moment of time. He came not to condemn the guilty to perdition, and forthwith to execute the sentence upon them; but he came to save them from that doom, on condition that they would accept him as their Deliverer.

117. One verse more. II. Thes. ii., 12, "That they all might be damned (or condemned) (R. V., 'judged') who believed not the truth, but had pleasure in unrighteousness." The same objection lies against "judged" here instead of "damned" or condemned. Their believing not the truth, and their having pleasure in unrighteousness, will not subject them to judgment, for they would have been judged had their conduct been the very reverse. The Authorized Version ex-

cludes all mist, all confusion, all uncertainty; in the hour of trial they will be condemned to death. The Apostolic words are emphatically a warning, and wise are they who learn the fate of sinners in whatever line of wickedness they may spend the fast-fleeting hours of mortal life. Our last appeal to them, if they would escape the resurrection of condemnation, is this: "Kiss the Son, lest he be angry, and ye perish in the way, for his wrath will soon be kindled. Blessed are all they that put their trust in him," Ps. ii.

118. While there are many who have never yielded to the gospel entreaty, but persist in a course that must have a dismal end, even though with untired patience the all-loving Father repeats from day to day the touching appeal—"Why will ye die?" there are others, those who have forsaken Christ, in a more pitiful condition. If these lines ever meet the eye of one who has departed from grace, and perhaps feels occasionally strange pangs of self-reproach when he thinks of what he professed and what he enjoyed when he welcomed the heavenly Saviour to his heart, let him be encouraged to return and once more take refuge beneath the wings of infinite compassion. For such, as for all the erring, the door of mercy stands wide open, but how long it will stand open no mortal can tell. This for you, O my brother, is the day of salvation.

"Return!

O fallen; yet not lost!

Canst thou forget the life for thee laid down,
The taunts, the scourging, and the thorny crown?
When o'er thee first my spotless robe I spread,
And poured the oil of joy upon thy head,
How did thy wakening heart within thee burn!
Canst thou remember all, and not return?"



